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Margaret B Peake

NUMBERS & LETTERS

or the THIRTY-TWO
PATHS of WISDOM

By

Margaret B. Peeke

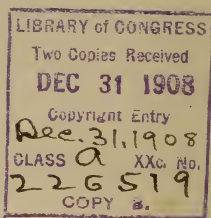


Author's Portrait, and Chart

De Luxe Edition

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E. C. B. PEEKE

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DEDICATION

to

*Dr. Gerard Encausse, President of
the Supreme Council of the Martinist
Order, whose centre is Paris, France,
and whose circumference is the World,
this little book is respectfully dedi-
cated by*

THE AUTHOR.



FOREWORD.

Dear Friends:

It is with mingled awe, timidity and appreciation that the pen of my beloved teacher and friend, Margaret Bloodgood Peeke, is taken up where she left it at midnight, November 2, 1908, to indite the foreword to this valuable posthumous work.

Born April 8, 1838, like all in Aries, she has throughout her three score years and ten blazed the way with courage and cheer for others less gifted. During years of leadings at home and in Persia, the Holyland, Egypt, Patmos, Madeira, and wherever learned mystics were to be encountered, she lavishly and esoterically gave of the rich harvest that she thus garnered to those less fortunate who hungered and thirsted for it. Yet like many famous forerunners, as she stood upon the

threshold of the promised land she was denied the personal privilege of completing all the written words that she had in mind.

As initiates we know that her progression from our sight means for her life immortal, but that she is with us in spirit and in truth we cannot doubt, and in her beloved son, E. C. B. Peeke, she has a chosen representative who is carrying out the instructions given to him during her last precious days on earth.

Behind the production of this volume on "Numbers and Letters, or the Thirty-two Paths of Wisdom," there is therefore a beautiful spirit of co-operation, and its appearance, just at this time, will bring joy to her host of friends.

As "Born of Flame" was her entering wedge, and "Zenias the Vestal" her heart's story, this tome and those to follow will accentuate the living power of the Masters.

As a teacher of Hermetic philosophy Margaret Peeke was unsurpassed. Her joy was to interpret,

not to mystify. She was rooted and grounded in Bible knowledge and nothing shook her faith in its teachings. In them she lived and moved and had her being. "Because he hath set his love upon me, therefore will I deliver him; I will set him on high because he hath known my name," from her favorite XCI Psalm, were to her living words of daily strength and joy.

As *Inspectress General in America of the Martinist Order of France*, she did a voluminous work. She was also an ardent *Behaie*, a member of the *Rose Cross Martinist fraternity*, and the treasurer of the *Light of France Hermetic Society of France*.

In her own dear words we give "The greetings of universal peace to those who love the law of use and seek after truth and knowledge. To them shall all things come, even powers and dominion and light; for nothing that thought shall grasp or the human mind conceive is impossible. Love and light are the birthright of the human

race and free to all. The echo of good words once spoken vibrate in space to all eternity. The portals of the temples are open. Enter thou in."

Lovingly, In Memoriam,
GRACE CAREW SHELDON.

No. 108 Richmond Avenue, Buffalo, N. Y., November 23, 1908.

DESCRIPTION OF COVER DESIGN.

FROM MATHER'S "THE KEY OF SOLOMON
THE KING."

(Editor's note of Figure 1.)

The Mystical Figure of Solomon. This is only given in two MSS., Lansdowne, 1202-1203. It was given in Levi in his "Dogme et Rituel de la Haute Magic," and by Tycho Brahe in his "Calendarium Naturale Magicum," but in each instance without the Hebrew Words and letters, probably because these were so mangled by illiterate transcribers as to be unrecognizable. After much labor and study of the Figure 1, I believe the words in the body of the symbol to be intended for the Ten Sephiroth arranged in the form of the Tree of Life, with the Name of Solomon to the right, and to the left; while the surrounding characters are intended for the twenty-two letters of the Hebrew Alphabet. I have therefor thus restored them. This Figure forms in each instance the frontpiece of the MSS. referred to.

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PROLOGUE.

"In the beginning God created the Heavens and the Earth."—Genesis I:1.

"In the beginning was the Word (or Logos), and the Logos or Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not anything made that was made.

In him was life, and the life was the light of men.

And the light shineth in darkness, and the darkness comprehended it not.

That was the true light that lighteth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not.

But as many as received him, to them gave he power to become the sons of

God, even to them that believe on his name.

Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."—John 1:1—15.

The same Word is spoken of by Paul, writing to the Collossians:

"For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they are thrones, principalities, or powers: all things were created by Him, and for Him."

St. John writing to the different degrees of initiates of the Ancient Mysteries, says, in his first Epistle:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life."

And in the closing of all the prophecies of the Old and New Testaments, the same John sums them up in Reve-

lation, "*And His Name is called the Word of God.*"

In this Word are all the mysteries of NUMBERS. The Absolute Unity that the Word represents; the three mentioned in I John 5:7, as belonging to the World of Emanation, and which are in perfect agreement with the three on Earth, and in each World. Their harmony is reflected from higher to lower by the three, who always manifest the Unity from which the Triad depends.

The beginning, spoken of in Genesis, was not the beginning spoken of in John, for the Word or Light had not then been manifested, but dwelt in God the Father and was One with Him. When the command went forth, "Let there be Light," it should read, "Let Light be manifested."

For then was the Word manifested, and this Word contains in its Light the creative energy, which should afterwards usher Worlds into existence. This beginning, with which our Bible opens, refers to a World and a time, unthinkable, and unknowable, when the Logos and all creative things were hidden in the bosom of Unity.

From this time, Numbers, or the Ten Principles of the Sephiroth emanating from Unity, began to be made known. Their law of action, inherent in the nature of being, began to take effect in all that should be created. From highest Archangel to lowest human being, these Principles are implanted, and according to the perfection of the being are they manifested in order. Those farthest removed from Absolute Unity were less capable of receiving the Light than those who dwelt in the Highest World. As David said: "God made known his ways (or Laws) unto Moses, His acts unto the children of Israel."

"By his ways" are meant the Ten Laws or the Ten Principles of the Sephiroth, of which the children of Israel, knew comparatively little, but they saw the result of their actions in the works which Moses performed, which were called miracles. This is the meaning of the expression: "The fulfillment of the Law."

"Blessed is the man that delighteth in the Law of the Lord, and in that Law doeth he meditate day and night."

The old Egyptians prior to the time of Moses taught these Principles in their worship of Osiris and Isis, whom they regarded as the Rulers of both Worlds: Osiris or the Sun that rules by day, and Isis or the Moon that rules by night, the Rulers of Light and darkness, the visible and invisible Kingdoms. This is why Isis is always represented by the crescent of the Moon upon her head, into which the full orb'd Sun finds his place, making a perfect Unity, which represents the great Principle of Bi-Unity, or the Two made one.

Eckarthausen, a most learned Cabalist of the last century, said: "The end of this study of Numbers, and Letters, is to regain the intimate union with the original Light of Unity, whereby man can recover his lost powers by understanding the Ten Numbers or Principles of Being. All sciences, all knowledge, can only be found by man becoming united with God or Unity. Repose, tranquility, and content of self is the first step towards this higher wisdom. We must follow the road daily, never turning to the right or left. This

Eternal Science consists in seven things. First, of the interior of nature. Second, of the relation of the Material World to the Spiritual World. Third, of the forces of the soul, unknown to most men. Fourth, of man's relation to Superior Beings. Fifth, of the influences of these forces upon nature, and of nature's law upon man. Sixth, of the separation of the soul from the body during life. Seventh, of the relation of the living to the dead (so-called).

In the opening sentence of the Old Testament, we find the first indication of the creation of the world, which afterward we find in John's Gospel (Epistle) and Revelation. Here we find an unfolding of the Mysteries and are directed by John to the study of Numbers.

CHAPTER FIRST.

THE WORLDS.

As man lost all, by eating of the fruit of the tree of knowledge in the Garden of Eden, and wandered farther away from his original centre in the Paradise created for him, so must he retrace his way by the same path, until he has tasted of the fruit of the tree of wisdom, that grows in the centre of the Paradise of God.

Starting from Unity, the complete round of these steps must be taken before the soul can regain Unity.

From the highest vibration of the World of Emanation, to the lowest atom of the Factive World, there is established an eternal and unchangeable relation, due either to reflection or intimate connection. The Principles represented by Numbers, are the centres of Reflection; and the Hebrew Letters,

with their relationship to each other, and to Numbers, form the connecting links. There are Ten Numbers and Twenty-two Letters. These together form the "Thirty-two Paths of Wisdom."

God sends every individual by His Law of self-development to this world for a purpose, but only to a few is delegated a particular mission for the world. Pythagoras at the end of his life, if asked what had been his object, would have replied: "To have mastered the wisdom of Greece; to have wandered in the Temples of Egypt for twenty-two years, knocking at their doors for initiation, finding at the end of that time wisdom never discovered in Greece, and then returning to establish the wonderful Samothracian Mysteries."

Instead of this we find to-day that the Samothracian Mysteries are forgotten, their Temples destroyed, Samothrace but a name, and Pythagoras immortal through the Eternal Law of Numbers which he revealed.

At the present day this knowledge is known only in fragments which have

come down to us. The true science of Numbers has never been changed, has never failed to prove its Divine origin, in its perpetual adaptation to the Laws of all Worlds, Religions, Races and Individuals. From the stars hung in space, and swinging in their orbits by this Law, to the Name given a newborn child, we find the different manifestations of one unfailing Law.

When Pythagoras taught the music of the spheres, he was speaking of the Law of Numbers. Hung from a central force or Sun, at distances regulated by this Law, and according to the harmony of tones and colors, these enormous Worlds moved through the Ages, as they have done from the beginning, "When the morning stars sang together and all the Sons of God shouted with joy." It was a lack of this knowledge on the part of Adam that led to his downfall and ruin; it was the wrong use of these Laws that brought about the destruction of Atlantis. Hyperborea, and Lamuria no doubt owe their extinction to some infraction of these universal Laws.

To begin the study of Numbers at

the foundation, we must know the Worlds to which each belongs; the centres that govern these Worlds; the law of their emanation, and the inhabitants they contain.

These Worlds are not enclosed within each other, but are distinguished from each other by the law of vibration, by which they are connected, or separated. They each have a Name, a Ruler, a Law of operation, and inhabitants, who act under the Law of the World they inhabit.

By the Law of Vibration, all Worlds act at the same time, yet never infringe upon each other. While they may blend, it is according to rythmical rules, and as in music and color, they produce perfect harmony. In the brilliant rainbow that spans the sky, the three primal colors, though distinct, mingle in one harmonious whole, and as in music, the first, third, and fifth note must have their fixed places; so, these Worlds follow the same Law as do the three primal colors after their emanation from Kether or Aziluth.

The names of the Four Worlds are: Aziluth, or the World of Emanation;

Briah, or the World of Creation; Jet-sirah, or the World of Formation; Asia, or the Factive World.

Aziluth is the World of most rapid vibrations, the incomprehensible, unknowable World of Light. It is the World of radiation, from whose rays issue all that is manifested in the Universe. Its vibrations penetrate all other Worlds and represent the power or centre of the Universe. Its ruling centre is Kether reflecting the Light from Ain-Soph or No-Thing.

The vibrations of the World of Emanation are white Light. The White Light afterward becomes separated into prismatic colors, as it touches lower Realms of Creation, or centres. Its Hebrew name by which its Ruler is known and called, is "Ehieh." Its first manifestation is the Adonai, who later is seen in different manifestations of his nature, in the other Divine Sephiroths. It is only, however, in those that are in direct communication with the Adonai, and are centres of the different Worlds that this is shown. Here we find the characteristics of the Adonai in the Divine World. The other

Sephiroths of the right and left pillars of each centre form the Triads of the World. The Second World is known as Briah, whose Ruler is the Logos, the Creator of all things. He is another phase of the Adonai, and the Hebrew name by which he is known and called is "Elohim." The name of his centre or dwelling place is called Tipheroth, or Beauty. Being farther removed from the Ain-Soph or Kether, the vibrations of this World are less rapid than Aziluth, and correspond to the highest power of Spiritual Being.

All that assist the Logos in His Creation dwell in Briah; they never leave it, and those who have ever worn material bodies, with the exception of the Divine Son, and a few chosen for a particular mission, like John the Baptist, can never enter it. Of John the Baptist it was said:

"He was sent by God to bear witness."

Only Messianic characters can ever hope to obtain vibrations rapid enough to dwell within its Light.

It is in Briah that the White Light becomes separated and forms the three

primary colors. These colors are represented in the World of Creation by red, the color of the Logos, representing suffering. We find this in the ancient Prophet, who said:

"Who is this that cometh from Edom, with dyed garments from Bozrah? wherefore art thou red in thy apparel." Numbers 19:2; Nahum 2:3 and Revelation 6:4. This shows plainly that red belongs to the Logos, and tinctures every soul that will be given a material body, with the same color, and makes it a partaker of the suffering of the Divine Son.

In the works of the best Occultists, it is taught that all things were created from a blood red chaos, which undoubtedly refers to the World of Creation, and the color that belongs to it.

The next Divine Centre, in direct communication with Adonai is Jetsirah, whose Ruler is the Christ. The name of the Centre, or World, is Jesod, or the Foundation. The Hebrew Name by which we can come into communication with it is Shadai. It is plainly to be seen that in all after references, to Christ as the Son or descendant of

Jesse, it has apparent connection with the name given to the Foundation (Jesod) and subsequently transformed into the word Jesus.

The Christ was the foundation stone of the Universe and begins His active work in the Ninth Sephiroth, the World of Foundation. The Nine showing that the Three Worlds were subjugated, and would become Eternally His Kingdom.

The color of the Christ World is taken from His Glory (the Son of Righteousness) and is the second of the three primal colors, into which the white ray was divided. This gives the color yellow, and shows the reason why the Church of Rome selected White and Yellow as the color for their standard.

The inhabitants of Jesod are souls destined to go forth and dwell upon Earth and be clothed with shells, or bodies, and gradually to return to the World of Formation from whence they came. The original Archetype forever remains in the Archetypal World, but becomes embodied in different qualities of vesture until we now find Him having an Ethereal form.

The last Divine Centre is the Tenth

Sephiroth and is called Malcoth, or the Kingdom, and is known as Asia, the Factive or Material World. Its Ruler is Jesus Christ, and the Hebrew title that brings a response from it is the Adonai, that we found in the first Sephiroth.

Here we find a return of the Divine activity, from the unmanifested Unity, with Adonai partially revealed to Malcuth through the Four Centres. Here Jesus Christ with His Divine human nature comes into this Material World, to unite fallen man with his source.

While Malcuth is in direct connection with Jesod, as the Christ, and the Tipheroth as the Logos, He here in Malcuth submerges Himself in humanity, and permits Himself to be veiled in a vesture of flesh, laying aside His garment of Light, and concealing the Glory of His higher estates, as Centres of the Creative, and Formative Worlds.

Asia, or the Material World, has descended so far from the higher vibrations of the Divine Centres, that it is subject to a continual conflict between good and evil, Light and Darkness.

There is no hope of unifying its vibrations, unless a Mediator be found who has both natures in One, hence has arisen the well founded faith in a God-man, as the only Saviour for the race.

It is in this Factive World that man is seen entirely separated from His Divine Feminine, while Jesus Christ in His dual nature is outwardly expressed for the first time in the Number Ten.

As Jesus Christ represented the manifested duality, in the One and the Cipher, the latter stands for the Divine Feminine that exists for all humanity, but has hitherto been unknown, though she has been expressed in all Religions, from the most ancient on record to the modern Romish Church. From Isis of Egypt to the Virgin Mary, blue has been the chosen color of the vestment that she has worn. This color gives to man the hope of Immortality and is used as the great canopy of heaven, of which the Psalmist spoke, when he said: "When I consider the Heavens the work of thy hands."

And again: "Where wast thou when I stretched out the Heavens as a curtain?"

The inhabitants of this Material World are the physical creatures that were conceived in the Archetypal World, were brought into Life in the Creative World, in a germinal state; were given form in the Formative World, and clothed with Ethereal bodies; and in the Factive or Material World, as the Cabalist would say, "Fell into shells, or physical bodies."

The inhabitants of this World are all in a state of Evolution, or development, and according to what has been involved in the germ, will be the perfection to be attained by each creature.

CHAPTER SECOND.

THE TRIADS AND TEN SEPHIROTHS.

In the study of the Four Worlds, we found Ain-Soph in the World of Emanation, as the Centre of the White Light, inconceivable, unapproachable, and absolutely independent of the Universe. This represented by Kether, is supported by two of the Sephiroth making the First Triad. As Pythagoras taught: "Every Triad is hung from a Monad."

The head of the Triad is the Centre of power of each World. The Four Divine Centres of the Four Worlds are each upheld by two pillars, viz.:

Kether, Hochmah and Binah are the first Triad of the World of Emanation.

Chesed, Peched, and Tipheroth form the second Triad of the World of Creation.

Netzah, Hod, and Jesod form the Third Triad of the World of Formation.

Malcuth, with Netzah and Hod (the same pillars that support the Christ Kingdom, or World of Formation) form the Triad of the Material World.

The First, Second, and Third Sephiroth, belonging to the nature of Being, have their place in the World of Emanation, and belong exclusively to the domain of Unity.

The Fourth, Fifth and Sixth Sephiroth belong to the World of Creation.

The Seventh, Eighth and Ninth Sephiroth belong to the World of Formation.

The Seventh, Eighth and Tenth Sephiroth belong to the Material World. It must be noticed here that there is a singular departure from the general Law that governs the preceding Numbers inasmuch as in all the other Triads, each Centre has its own pillar for supports, but as this is where Christ stepped from the invisible to the visible, and became manifest, it is for this reason, that the two pillars of the Christ Kingdom must be identical, for

the Material World, for one is a reflection of the other. As Christ is the Ruler of the Formative World, and unmanifested, so Jesus Christ manifested in the visible, is the Ruler of the Material World. Both Kingdoms are really one. This is evidence of man's relationship with his Creator and only by his union with the manifested Jesus, and the invisible Christ can he hope for restoration to the Archetypal Being.

Returning to the Sephiroth, at the beginning Kether is upheld by Hochma, or Wisdom; and Binah, Love or Mercy. These are the two balancing powers of the Universe.

If Justice or Wisdom should predominate over Mercy or Love the severity of nature's Laws, of God's Eternal Law to man, would make existence unbearable. It is the equilibrium, perfectly adjusted and eternal, that makes the Universe harmonious in its activity.

The Second Triad with the Logos for the Centre, and representing Beauty is, strange to say, upheld by Chesed, the Fourth Sephiroth, which is the Principle of Mercy, and Peched the Fifth

Sephiroth, the Principle of Fear. These two, when perfectly balanced, become the Beauty of the Sixth. The Eternal Principle, or sense of Fear that is found in every created thing, is overcome by the knowledge that the Principle of Mercy is forever acting to obliterate it.

The Third Triad whose Centre is the Christ of the Formative World, has on its right and left the Seventh, and Eighth Sephiroth, and Netzah, or Victory, and the Second, Hod or Honor. It is through the Christ Principle working through the invisible World, that Victory comes, and crowns with Honor the Victor. Again the two balance each other, according to the Victory is the Honor, and this is referred to in Revelation 17:14; 21:24; 7:12.

"Blessing, and Glory, and Wisdom and thanksgiving, and Honor, be unto our God forever and ever."

It is only when the invisible Kingdom of Christ is working toward the Material World, preparing it (the Material World) for Jesus Christ, that the Honor, and Victory are made manifest.

The Kingdom of Malcuth, governed

by Jesus Christ, God manifested in flesh, was the first and last message of Jesus when He assumed the form of humanity. He did not talk or insist upon any faith in creeds, He did not establish any churches. He announced Himself in His opening sentence:

"Know ye not, that I must be about my Father's business?"

He did not insist upon the worship of the Father, but over and over again, He reiterated the words:

"Seek ye first the Kingdom (Kether), or the Father's Kingdom."

"And my Kingdom is not of this World."

"Thine is the Kingdom, and the Power," etc.

"It is the Father's good pleasure to give you the Kingdom."

"I appoint unto you a Kingdom, as my Father has appointed unto me, that ye may eat and drink at my table in my Kingdom."

"For so an entrance shall be ministered unto you abundantly, into the Everlasting Kingdom of our Lord Jesus Christ."

"The Kingdoms of this World are to

become the Kingdoms of our Lord and His Christ and He shall reign forever and ever."

"His Kingdom is an everlasting Kingdom."

A careful study of these texts will show that the relation of the Material World to Jesus Christ is through His union with the invisible Christ.

We shall find that through all ages and Worlds it has been the same Adonai manifesting different attributes of His Divinity that has formed the Centres of the different Triads. Jesus Christ, in the lowest body of humiliation, is still in direct connection with the unmanifested Adonai.

When His work in the physical World was completed, He took His place at the right hand of Unity, and became, not only the Adonai, but the Adonai plus His experiences as a human being, crowned with glory and honor.

The inhabitants of the different Worlds are all under one Law. They are governed by the vibrations of the ruling centres of their Triads, and according to the increase of these vibrations do they rise to higher Worlds,

while, as their vibrations decrease in strength and rapidity are they attracted to the lower Realms. Here is seen the form of fallen Adam, until he became a mere creature of dust. From this condition of dust he must be awakened, as it is said, by Daniel, "Many that sleep in the dust shall awaken."

It was for this purpose that Jesus Christ came. In Ephesians 5:14, we read: "Awake thou that sleepest, and arise from the dead, and Christ shall give you Light." Jesus Christ on account of His descent into the lower Worlds, became greater than the Christ, or the Logos, or even the Adonai, by the fact of the sacrifice of Himself.

Leaving out the Triadic World of Emanation, we have the seven Principles still remaining, representing the Elohim, or Seven Creative Forces, that were in the original counsel of Unity until the Logos created the Worlds and placed over each of them Elohim. As the Ruler of the Earth, Yaveh-Elohim was chosen for this purpose. In Genesis 2:1, we read in the Hebrew: "Yaveh-Elohim created man of the dust of the earth."

In the 1st chapter of Genesis it is said in the Hebrew, "The Elohim created the Heavens and the Earth."

The inhabitants of the World of Emanation are the Cherubim, Seraphim, Principalities, Powers, Archangels, and some of the higher Intelligencies. These (with the exception of three or four archangels, who have been sent on a mission with special messages to those living on Earth, as Daniel, Jacob, Abraham, and Mary) never leave their World.

The Cherubim are described in the visions of Isaiah, and Ezekiel, as winged creatures, that go according to the Will of God as breathed forth from the Centre. These go in pairs joined wing to wing. They are sometimes called "The spirits of Heaven," and were expressed by twice Five or Ten, the Number of the Principles. The Seraphim are described by Isaiah in his vision, Isaiah 6:2:

"Each of the Seraphim had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly, and one cried unto the

other, and said, Holy, Holy is the Lord of Hosts."

When man was driven from the Garden of Eden, there was placed at the East of the Garden, "Cherubim and a flaming sword, which turned every way to keep the way of the tree of life."

These creatures were made of the element of fire, and hence could dwell in that intense Light that emanates from the World of the Sin-Soph.

Opposed to these Seven Elohim, who have their Centres in the Principles represented by the Numbers Four to Ten, are dark, evil powers spoken of as the Seven Spirits of the Abyss, or Mas-kim. Parsons in his "New Light from the Great Pyramid" says:

"Although they are in the depths of the Earth, their voice resounds on heights also; they reside at will in the immensity of space, welcome neither in Heaven nor in Earth. They are not submissive to their Lord and Ruler, and delight in causing earthquakes, inundations, and tempests."

This is quoted from a Chaldean work by Ragozin.

The same reflection of the Seraphim

and Cherubim that protects the Holy Place is found in the mythologies of our lower world and was known and described by the Greeks as the Harpies.

The World of Emanation is also called "The World of Archetypes."

In it is the mental conception of everything that should henceforth be created. The Triad of the World of Creation includes in its upper Realm, the Law given afterwards by Moses when Creation had been accomplished.

The Law contains also the Ten Principles which correspond with the Ten Numbers or Sephiroth.

The first three Commandments of the Law refer to Unity, or the World of Emanation. The next Three Commandments allude to the World of Creation, and *reverence due* to everything brought forth by Creation. By the remembrance of the Seventh day, the work of the Elohim is to be honored. The parents that have helped the Soul to reincarnate in mortal bodies have the next place of reverence.

The Command, "Thou shall not kill," refers to the Divine germ planted in

every soul. This is explained by the Apostles when they said:

"Every sin may be forgiven, but the sin against the Holy Ghost, which will never be forgiven in this World or the next."

The next three Commandments have reference to the Formative World, where the Divine Feminine is first recognized as being separated from the soul. The Seventh Commandment is a direct law concerning the love that should be given to the Divine Feminine in man, and should not be given to an earthly or physical love. The application of all these Commandments, Numbers or Principles, are combined for the Factive or Lower World.

The Tenth Commandment tells us that man must stand alone in his work of reintegration, he must not desire, or covet, anything outside of himself. With the germ of the spirit within him once recognized and made conscious to him he has all the Universe within himself. The Sun, Moon, and Planets are all within him, and through them the Elohim will continually work, if he but yields himself to their influences.

As the Hebrews, even to this day will not speak aloud the word "Ya-veh," so the ancient Mayas, we are told by Plongeon, refuse to count by Tens for the same reason. Number Ten represented to them the Spirit of the Universe, the Infinite One. This they called "La Hun," whose name (Lah, All; Hun, One) was Unity. Their God "Ku" was also too sacred to have its name pronounced, except with the utmost reverence, because it was to them the uncreated soul of the World, and was never to be represented under any shape or likeness, like the God of the Hebrews." The World of orbs then existed only in the mind of the Logos, but was not made manifest until the Ten Principles were established.

The Law of Archetypes holds to-day, as is seen in the fact that every model of invention must be clearly defined and made perfect in the mind of the inventor. If one bolt had been misplaced or missing in the mind of the Constructor of the Brooklyn Bridge, the bridge itself would have failed, because this Law of mechanics would have been violated.

We read that every blade of grass, before it grew, and every creature before it existed, was already created in the Archetypal World.—Genesis 2:5.

“These are the generations of the Heavens and the Earth when they were created, in the days that the Lord God made the Earth, and the Heavens, and every plant of the field before it was in the Earth, and every herb of the field before it grew.” The World of Formation with the Christ for the Centre saw these heavenly bodies taking their place. The inhabitants of this World are different kinds of intelligences performing God’s will from above, and serving man, who is below in the Facitive World, as intermediaries. They vary in their degrees of power, by their distance from the World of Emanation on the one hand, and their attraction towards the Lower World on the other. This is all regulated by the Law of Vibration which, when it attains perfect equilibrium can assist the Soul in its upward march. The inhabitants of this World range from the high, spiritual, and celestial souls, to those earth bound and held in bondage to earthly things.

The Hebrew name by which each Principle is called into action has a distinct meaning.

Beginning with Kether, or Adonai, we find Ehieh means I AM or, the Holiness of the power of Unity. It is existence with itself.

In Hochman, we find the Hebrew word Yah which is the masculine Jehovah. The Hebrew word for Binah is Yah-veh, which is the masculine and feminine combined, thus the Pillars that support Kether, or Adonai, are the masculine and feminine Principles which are within itself as yet unmanifested.

In the Fourth Chesed, or Mercy, we find El, meaning the power of Jehovah, balanced with Elhoa, the Name (Feminine and fullness) of El. The name for Peched, the Principle for Fear.

In the Logos, we have the Elohim, where the Creator holds the seven Principles in His hand as mentioned in Rev. 1:16, where He is spoken of as holding the seven stars in His right hand, the stars representing the Elohim. Here the Unity of Kether, or the White

Light, is separated into the seven Elohim.

In the Principle of Victory, Netzah is one of the Principles that upholds both the Formative and Factive World, the name given is Yaveh-Tsabboth. From this is derived the Hebrew Shabboth, or Sabbath.

The other pillar, Hod or Honor upholds the two Worlds in the same way as Netzah and is given the name "Elohim-Tsabboth." Victory takes us into the Holy of Holies of Yaveh, and Honor, in the same way leads us to the Elohim, or, through rays of the White Light, to the seven temples inhabited by the Elohim. This is referred to by Solomon where he said: "Wisdom has builded her palaces and hewn out her seven pillars."

The Christ Centre of Jesod, the Foundation, has a name by which if the vibration is understood, we can call it Shaddi, the Almighty. Shaddi was the Deity to be worshipped in Fear and Yahveh in Love. In Greece to-day are found the ruins of Temples erected to the God of Fear and of Love.

Malcuth, or the Kingdom of Jesus

Christ, the Tenth Principle, where, though few are trained to attain the state of vibration by which they can call Him, they will find the Name that responds to this is Adonai, the same as in Kether, the Crown. This is what we understand by the assertion of Scripture: "Many are called, but few are chosen."

Fewer still have the seal placed upon their foreheads from among the chosen. The perfection of the Sephirothic Law has won the admiration of Bible students, from the time of the first revelation made to man. It is unassailable; absolutely perfect, and shows the history of Creation, downfall, and restoration of man. As there are Three Worlds, besides the Divine, or the World of Emanation, there are Three Adams that correspond and belong in these three Worlds. Adam Cadmon, the ideal or perfected man, waiting in the Archetypal World for his perfect body to be made up of the prospective souls that belong to it. He has never left, nor will he ever leave that World, but, as each soul is like a cell that belongs to some part of the body, they

will gradually take their place there and shine with perfect equality. Those who belong to the feet will have honor as much as those who belong to the Great Head. The second Adam, known as Adam Protoplastus, belongs to the Formative World, as Adam Cadmon had his place in the Creative World. Adam Protoplastus contains in himself, both good and evil souls. When the Primal Adam fell to a lower state, the good and evil separated, and the evil became manifest in Adam Belial, who has his domain in the Factive World, and there exists to-day under the domination of Samael, the serpent of death. When man is redeemed from this, some parts of Adam Belial may find a place in Adam Protoplastus.

CHAPTER THIRD.

NUMBERS.

Figures in the Material World are so blended with the Numbers they represent, and of which they are symbols, that ordinary readers do not stop to separate them in their minds.

Figures are symbols of Numbers. Numbers are symbols of Eternal Principles. Principles are unchanging qualities that belong to Being. They cannot be weakened or strengthened in their true nature, but always contain their primal essence.

There are Ten figures or symbols of Numbers. There are Ten Numbers or symbols of Eternal Principles. There are Ten Principles which originally were united into One. This One is called UNITY, because it contains in itself all that has ever been manifested.

There are Numbers of nature, Num-

bers associated, and belonging to man, and Numbers belonging to the Divine World. Wherever these act according to the Law of the higher, the result is successful. They all represent different planes of vibration, and follow the same order.

The Ten Principles contained in Unity are considered the Infinite foundation of all the combination that can be formed from them.

Unity contains all force and is the First Cause of all things. Unity contains Law and order, and no Number could exist without it. Whenever Numbers are arranged according to the correct method of their progression, they are said to be according to Law. Nothing is produced by Unity, which is not in some way related to it, and capable of being brought back to it again. Hence, everything, even in the Material World, can be brought back to Unity, because it came forth from it. Unity existed before Numbers, because Numbers progress from it. When we speak of Unity, no thought of quality enters the mind, but that of the ONENESS OF BEING. It is like the White Ray.

In looking at it, we do not think of the colors into which it may be divided. Thus, when we speak of the mercy of the Most High, or, of the Justness of the Eternal, or, of the Victory of Righteousness, we separate inherent qualities, and they stand out before our mental vision, without regard to Unity. It is only when we have summed up all the Principles that exist in the Ten Sephiroth, that we can speak of them as forming essential Being. All beyond the Ten Numbers or Principles are compounded of the original Numbers, and different combinations of them. These combinations are manifold, but they can all be reduced back to the original Ten, and from the original Ten to Unity.

Unity itself is indivisible, and Eternal; but it sometimes manifests itself by its different qualities, in such a way as to appear to have divided itself. Unity is absolute Activity. It acts without ceasing from Ain-Soph, the first Sephiroth, through all the realms of being, to the lowest atom of the Material World. Should it cease to act, disintegration and death would result.

Minerals would fall to pieces, because the Law of Attraction would cease to operate; worlds would dissolve, for the same reason, and man and angels would perish. It is this action of Unity within itself that creates the Law of Vibration which is the fundamental Principle of the Universe.

The Greeks, seeing the outer form continually changing, but the ceaseless activity of life going on, called it by the name of Proteus. To-day, this activity manifests itself in youth and the vigor of manhood; to-morrow, this form has passed away and manifests itself, as in a flower or tree, but everywhere and always, it is the activity of Unity, working from the centre outward, through the Worlds to the tiniest atom.

In Unity there is perfect harmony, and discord can only come from combinations of Principles arranged contrary to the Law. In nature, we find the Law of Harmony working through the three great Kingdoms, Mineral, Vegetable, and Animal. Thus the Great Teacher, Pythagoras, took the triangle, as an object lesson for his pupils

by which they could learn the Universality of the Law. Asserting that everything was a Triad hung from a Monad, taking the horizontal line, to represent the mineral world, he proved the unchangeableness of the law of structure by the construction and crystallization of that kingdom. He showed that the atoms were built uniformly according to the Law of attraction, or harmony, and held together by a magnetic force. Then passing to the left line running to the apex, he made them prove the Law of the Mineral Kingdom carried up into the Vegetable. The same process of construction, the same Law of attraction, the same principle of magnetism, was found in the stalk of the plant, with the addition of the Law of Motion, which the Mineral Kingdom failed to possess. The plant could not walk from place to place, but it could be acted upon by the wind, and feel the delight of motion, and what had been the acts of the crystallization of the mineral, in the plant became the avenue of sentient life that should afterwards become the vertebrae in the human.

The Third line of the triangle was the perfection of the Law of Activity, where we find all that we found in the Mineral Kingdom in its crystallization, in the Vegetable Kingdom; in the circulatory motion of fluids and air, corresponding to the blood and veins later found in man. But here we find added qualities beyond Mineral and Vegetable in the Will that guides man's motion, the intellect that teaches him to know, and the organism now developed to a perfect state of organic structure.

Wherever discord and destruction appear in nature, or in man, it is because these conditions are brought about by a misapplication of one or more of these great Ten Principles. The remedy is in knowing how to bring back to Unity harmony through the action of the Law. Unity has only two modes of progression; the going forth of itself, and the return to its Centre. The first is called Infinite progression, and the second definite progression. The one forms straight lines; the other acts with curves. The straight lines are masculine, and the curved lines are feminine, showing that these two Principles have

always existed. They first became manifested in motion.

These general Principles of the characteristics of Unity and the meaning of straight and curved lines so called, and the Worlds to which they belong, as well as the Principles themselves, must all be placed firmly in the mind of the student of "The Thirty-two Paths of Wisdom."

Unity is never called a Number. It contains in itself all Numbers. When these truths concerning Unity are understood, we shall also find that everything that exists, has Number, Weight, and Measure. When the Ego knows its own Number it will know the Path it must take to regain its primal powers. Light and force are both inherent in Unity, but force results from Light.

By the Law of Opposites, Unity contains the possibility of all things. Its intense light—darkness. The tree that has absorbed the sunlight for a century, after it becomes embedded in the earth, goes through various processes, but retains through all its stages its inherent principle of light, and gives back the sunlight again, when once more

brought into existence as fuel. It is the going forth of the ray of Light from Unity, constantly descending to lower rays, and changing conditions by new combinations, that takes from the Material World all that is known as the True Light. The day will come when the darkness will be driven away, and every creative thing find itself united to the original ray of Light. It will then be One with Unity. It is the power of Unity that gives the spark of vitality to the centre of created beings, and even clothes them with bodies of light.

Unity is pure spirit, and everything outside of this is but different degrees of substance until we reach gross matter, which is the farthest removed from it. Wherever we see a straight line, we know it is a symbol of spirit going forth from its center; wherever we see a curved line, we know it is a symbol of passivity, receptivity, substance, or matter trying to find Unity. Unity is of two kinds, Absolute Unity, independent of all Realms, and Relative Unity, which is connected with the upper Realm, from which it is reflected, and this in turn reflects upon the lower

Realms. It thus has a double relationship, the higher and the lower. Take the Logos for example. It not only belongs to Unity, but has come from Unity with the full force of Unity acting upon it through the Adonai. At the same time in the work of Creation, the Logos becomes related to all that shall ever be brought forth by its power.

Unity, therefore, acts in the different Worlds according to the distance it is removed, whether the Divine, the Human, or the Natural. In the highest, there is only Spiritual Law; in the Creative World the Spiritual Law becomes a Universal Law, while in the Factive World in which we live, it acts as moral and personal Law. Wherever and however acting, it is always obeying the Law of Unity.

The position for the symbols of Unity, shows its divergence from the Perfect and Absolute One, according to its proximity or divergence from the Centre.

The innermost Centre of Unity, represented by a dot, is the Will by whose action the extent of the circumference

is defined. From this symbol of the Will there is always a possibility of going upward or downward, to the right or to the left. This is plainly indicated in the bulb of the Lily that must take two directions, one towards the flower, and the other towards the root. This is inherent in its nature, as the duality of motion is in Absolute Unity.

The Position of the symbols of the Numbers indicate certain fixed Principles. Wherever the Central Dot has extended itself in a straight perpendicular line, the more perfect is the Principle it indicates. Where it inclines to the right or to the left, it shows that the pendulum has swung from its original centre, and according to its distance from that centre, is the increase of the swing of the pendulum of desire. Only when it attains the state of perfect rest and equilibrium at the centre, can it ever find its state of power and repose. Where it extends horizontally, we know that the Unity for which it stands, has fallen to its lowest plane.

CHAPTER FOURTH.

NUMBERS—CONTINUED.

Two is the first Principle denoting separation from Unity; opposition to Unity, and yet, a manifestation of a Principle always inherent in Unity, masculine and feminine. It is symbolized by the Number Two, which in turn is symbolized by the figure Two. It must be remembered that figures are visible, because they belong to the Material World. There are symbols of Numbers, which are always invisible and belong to the World called by Plato "Ideos" or the World of Ideas? Numbers are symbols of Eternal Principles, which contain the Three times, past, present, and future. Like Numbers, Principles are also invisible. The student of the Cabala must keep in mind the difference or distinction between figures, numbers, and Principles.

The Number Two is symbolized by

the figure Two, whose form tells the story of its nature.

As long as Unity existed alone, its activity was within itself. In the co-operation and generating power of life, by active and passive, or the masculine and feminine Principles. Number Two came into existence. When Creation was established and the Will was stirred in the Centre of Unity, it was from a desire to see itself manifested by its works. This was the first step in the Law of opposition and separation, which has since been inherent in everything created. This was also the beginning of the darkness and was in constant conflict with the Light from which it came.

The figure Two, symbol of the invisible Number of passivity, and the Principle of opposition and separation, shows man, or active Principle, lying prostrate and a small portion of his Will connected with the curve or passive feminine Principle. This is one of the most remarkable lessons of the fall of man, though overlooked by all books. The curve above the straight line is sometimes called the sensual curve and in the far East had place as an object

of worship, as representing passivity, femininity, and motherhood. From the time that man fell into the space of subjugation, represented by the horizontal line, dominated by the curved line above, he fell into the regions of fathers and mothers, where he exists to-day. Man has from that time been conscious of two selves or Egos, which the German Fichte called "The Me and the Not-Me."

The Not-me to-day is all that man knows of himself. It belongs solely to the Material World and is governed by the senses. The Feminine as he knows it is the predominating power over him and will hereafter be designated as the Lower Feminine. When he catches the glimpse of the real Ego, in the Divine Feminine, from which he has been separated, then begins the struggle for Immortality and regeneration.

Number Three, the symbol of the next Principle manifested, and making the perfect Triad of the upper World, is the first effort to return to Unity, of that which went out from it. This first enclosure of space could only be accomplished after the Number Two had

wandered in its dissatisfaction, and instead of retracing its steps, takes its nearest line direct to Unity, which forms the perfect triangle.

In studying the figure Three, we find a continuation of the story told in the figure Two, of man's fall, and restoration. As man was dominated and weakened in his principle powers by the Lower Feminine, so by the higher Feminine of Divine self, he will once more be lifted into power, and crowned with glory and honor. The battlefield is the higher man subjugated through the struggle of the Ages. The senses have conquered him and forced him to degradation and weakness. It was at this point, after finding that all the objects were illusory, he turned to the invisible and desired to find his higher feminine nature. This comes to him as a support and a comfort, to uphold him in his struggles, while he is lying prostrate, as represented by the straight line, supported by the curve or Higher Feminine. At this point the lower Feminine, still occupying the same position it did in the figure Two, is now directly opposed to it, the Higher Feminine.

All genuine power is invisible, and whatever can be seen belongs to the Factive World and has no power within itself. The Lower Feminine is a creature of the Material World, while the Higher and Divine Feminine is an inhabitant of the invisible World, and can only be known through the consciousness of man.

Fallen man, as represented by the figure Two, may remain prostrate through many lives, before he realizes that he has separated from his best self, or the Divine Feminine. From this time his mind becomes divided between the old attachments to the things of sense, and the desire to know more of his real Ego.

Three is the first Number that encloses space and in manifestation of Father, Son and the Spirit (forming the Triad) indicates the Universal Law that must rule in all Worlds, where from Unity, come Tri-Unity. From the root or Unity of a tree, come the trunk, branches, and foliage. In its mute unconscious way, it proves the activity of the Will, and has started the root into growth. Nothing is mani-

fested from the Unity that is not a Trinity in its nature. In man, we see this in his head, chest and trunk. In the natural World, in the Mineral, Vegetable and Animal; and in the Universe, we see the same manifestation in the Three Worlds.

One represents Cause, Two the manifestation of Cause, and Three the result.

One symbolizes spirit, Two symbolizes body or matter, and Three symbolizes the soul that is the unifying power between One and Two.

Three in its progression from Unity, contains Number, weight, and measure; it contains production, growth and maturity. In the human family, it represents the child, that is the offspring of the father and the mother.

Remembering that the perpendicular straight line, proceeding from the central dot, represents Absolute Unity, and the horizontal line, the fall of spirit into matter, we see the origin of the Cross, in the form in which man was created with arms extended. The straight upright line signifies Divine Will, but crossed with the arms ex-

tended, indicates continual opposition to this Will, by man's intellect, mind, and human Will.

When man has established his relationship with Absolute Unity, his mind and intellect and Will are also subjugated to the One Will, and then only can man stand for Unity in himself. It is, when he has attained this Willingness and is subject only to the higher Will, that he can become conscious of his higher nature, for, only by the Divine Centre can the spirit come to him and act through him. Wherever we find a figure made up of straight lines, we know that it stands for a Number that symbolizes the Divine Principle of action. One is never called a Number, because it contains in itself all Numbers. Besides this we have the figure Four, and seven made to represent the Divine action in the different Worlds. One containing all numbers, as we have said, in itself, belongs to the World of Emanation, from which all that exists is found to proceed. Four is the Relative Unity that belongs to the World of Creation, the World of the Logos. Seven, combin-

ing the Four of the World of Creation, with the Three belonging to the World of Emanation represents the Relative Unity of the World of Formation; so we find Four and Seven standing between the Absolute unity of One, and the manifested Bi-Unity of Ten, which represents the Factive World, and hence these are known as Divine Numbers.

The student of the Cabala, finds in the Numbers Four and Seven, a relation to what has gone before, and the World coming after, hence these are called Relative Unities, but in the Absolute Unity, it is confined to that which emanates from it. In the Number Ten, the final Divine Number, this order is reversed; and in place of Unity relating to that which precedes from it, we find it connected only with the preceding Worlds. This teaching of the early Masters once established, makes a clear understanding of the value of the different Unities.

Four is always the point of transition, from one World to another, where a Ternary has been completed, it opens the door to the next lower plane, and this is pre-eminently its office. It

is the greatest of the Divine Numbers, and is called The Quarternary. By it the Holy Name of Yahveh was expressed and to this day is designated by Numbers One, Two, Three, and Four, instead of by the Letters, Yod, He-Vau-He, which is never spoken by the Hebrews.

When Moses was told to appear before Pharoah, and tell him that he must let the children of Israel go free, Moses, naturally timid, was afraid to carry the message, and he said:

"What name shall I tell them, sent me?"

And the answer came: "Tell them Yahveh, The I AM, THAT I AM, sent you."

Up to this time the name of Unity was not known, and the nearest approach to it was found in Isis of Egypt. This expressed the same thought "Is-Is" of Eternal Being. Over the portal of her temple, copied afterwards by Plato, it was defined thus: "I am all that was, and is, and is to be, and my veil no mortal has lifted." It was the same expression used in the Old Testament, "No man has seen my face and lived."

It is only when man has become immortal that he has seen God manifested in Christ; or lifted the veil of life Everlasting of Isis.

Pythagoras during his Twenty-two years, spent in seeking the wisdom of the Egyptians, found that all the names of Absolute Unity were represented by Four. This led to the discovery of the Tetragrammatan. This was placing the Numbers instead of the Letters, so that the Y or Yod, and the He or feminine Principles indwelling in the Yod, and the Vau, or the Son preceding from the Yod, and the He, and the final He which was the Divine Feminine of the Logos or the Vau, was the exact meaning of the expression Yah-veh.

At the present day, the Four Letters that represent Deity are to be found almost in every language. We have the Gott of the Germans, the Zeus of the Greeks, the Jove of the Romans, the Atma of the Hindos, and the God of the Egyptians, who moulded and created man of the dust, Ptah. Here is seen the similarity of belief between the Hebrews and the Romans and their veneration for God. The former in their

expression of Yod-He-Vau-He or Jehoveh which contained the four great principles, the Father, the Spouse, the son, and the Spirit. The latter it is readily seen recognized God, and the son, but not the Spouse or Spirit as is seen by their manner of expressing the Name, for in their Jove is seen the Yod, and the Vau, the father and the son. To the Greeks, Jove represents THE WORD, as does Jehoveh to the Hebrew.

The magical Number Four can be traced back on stone records to the earliest historical period. It could not be otherwise, for when the first ray went forth from Unity it formed a direct line that should ever afterwards be known as North and South, while the Will going forth to the right and the left made the perfect point of the compass, the East and the West, and by this completed the Cross. Therefore, from time immemorial it has been said: "All power cometh from the North and the East."

When a Ternary of a World is manifested there would be no openings, through which its inhabitants could

pass, were it not for the Number Four, or feminine principle belonging to Vau represented by the straight line or lines, but not outwardly manifested. It is by the Four in every World, that the passage is made possible from the upper and lower Worlds.

This is the Principle that begins the Triad of the next world, and which, when completed will again open the door to the World below.

Four is called the Mirific Word, meaning the Word of Power; by it all things were created, and the Logos spoken of by St. John is but another Name for this magical Word. To know this Word, and how to use it, is the great object of all students of Hermetic philosophy. It is not as they think, something to be uttered from the lips, but to be expressed in daily life. It is only when a higher Ego has been attained, that every act becomes magical in its result. In Isaiah, the Prophet is made to say: "My Word shall not return to me void, but shall accomplish all that, whereunto it is sent."

Eliphas Levy, who is one of the greatest authorities, says: "The idle

words spoken of by Christ are each to be recast again and again."

"An idle word," says the same author, "is any word uttered that results in nothing. It need not necessarily bring forth evil, but it fails to bring forth anything whatever." Solomon also says: "Cast thy bread upon the waters, for thou shalt find it after many days."

Every word spoken, like that bread, will return after many days, and must be spoken by the same Ego, after it has learned how to make it effectual. The figure that indicates this Number is composed entirely of straight lines, so arranged as to form a cross. Some of the lines are upright, some horizontal, showing the different positions of Unity, from the highest to the lowest. It corresponds to Number Two. in that the combination of the upright and the Divine, crosses the horizontal and passive, or fallen Ego. As long as a part of the figure is prostrate there will be the struggle and opposition of the Divine with the human, until the personal will is lost and merged in One great Will. It is then we shall find as we do in the

summing up of the Numbers, or Principles composing the Quarternary, that the horizontal has only been added to the perpendicular and One Will rules the Universe.

The human Ego, united to this One Will, governs the Four Elements, which are represented by the Earth, Air, Fire, and Water. When Jesus Christ walked upon the water, he called to Peter to come to Him upon the same element. But Peter, not having yet been imbued with power from on high, or the Holy Spirit, or final He, which only came to the Disciples after the departure of their Lord, failed in his attempt. The perfected man having attained Relative Unity, must be able to subjugate the winds, the storms, the fire, and the water, and even the earth itself. In the eighth Psalm, this is referred to in the words: "Thou madest him to have dominion over the works of thy hand."

They have to-day in Morocco a secret order which by the use of an unknown word, can heal diseases and govern the elements. With a sharp knife they will cut their flesh, and by breathing upon

it three times, repeating this word mentally, the wounds are instantly healed.

The Five is the most important factor in the Principles of Numbers. It not only represents passivity, but occupies the position of half of all contained in Unity. It represents man by the five pointed star, or Pentegram. When he has reached this stage, he can be affected by the stars above, the elements around, and the forces invisible from the other Worlds. With his Will well trained, he can do much to overcome these things, but not until his Will has become One with the Divine, can he become the master of these forces.

In the Tetragrammatan, the Yod has three letters, the He two, the Vau three, and the second He two, making the perfect Ten. Standing with arms extended, and the feet separated, the head of the Pentegram is governed by the planet Mercury, which rules the thought forces of man. With his right hand and his left, he touches the outer World through his senses, and by his feet, which touch the Earth, the five

points of contact are made, without which he would know nothing of the outer World.

The Pentalpha represents this Pentegram with the planetary influences that affect it. The only difference between the Pentalpha and the Pentegram is that the one is a bare symbol of man governed by his natural Will; and the other, or Pentalpha, is the same figure with the Will uncentered.

The Pentagon is the enclosure of the five pointed star that represented man, enclosed in a line drawn from point to point, on the star, and showing his environments and the destiny that limits him.

In these three symbols of man, the first represents him in his highest state of development on the natural and intellectual plane, governed by a trained Will; the second expresses him subject to both visible and invisible influences of the objective World around him, and the planets above; the third limits him by time, space, and conditions, beyond which he cannot rise without help from a higher source.

It is when he no longer reaches forth

with desire after objective things ; when the ambitions of life do not touch him, when his Will is merged in the Great Will, that he can hope to become an inhabitant of the Realm above, and have communication with beings of that World.

CHAPTER FIFTH.

NUMBERS CONTINUED.

The figure that represents the Number Five is made by a straight line, partly horizontal, partly perpendicular, joined to a curve line below. It represents man as having advanced a step from Number Two and Three, and is now supported by the Divine Feminine, but with a part of him still suffering from the effects of his fall. When the little bit of horizontal line is brought up and united to the perpendicular straight line, man as a human being will have attained consciousness of the invisible World about him, and of the Divine Feminine, that is now a part of his conscious life, as heretofore of his unconscious life. At this point man has attained a dignity of self-hood and is no longer governed by the vacillation of the lower Will. Man here has completed the course of degenera-

tion and from henceforth is on the upward path, having overcome the influence of the Lower Feminine by which he fell.

In the Persian poem of the "Kali-dasse," this is beautifully portrayed by the Princess concealed in her father's palace; the young Prince catches a glimpse of her garments, as they flutter against the shrubbery; he is seized with a vehement desire to see the form that wears these ethereal robes, and day and night watches for her appearance. It is only occasionally that the glimpse comes, but never yet has he seen her face. Forgetting all the beauties of Earth, the attractions of his own harem, and the pleasure of the senses, he gives his days and nights in the pursuit of this one object. When the culmination comes, and he finds her, it may be when he is old and gray-haired, it may be when in middle life, but whenever it comes, his happiness is complete.

The Principle for which Number Six stands represents Two Worlds, the Creative and Formative. Man having attained the two Ternaries, lives consciously in the visible and invisible, but

the visible largely predominates, and the consciousness of the invisible comes rarely.

The opening of man's consciousness, through the successive stages of his development, is that which carries him from one plane to another, and introduces him continually into newer, and larger Realms, and new companionships. In the case of the new born child, we know that the child has entered the Factive World. We know also that in the beginning it has no consciousness of its surroundings. Year by year, the child's knowledge increases, and its consciousness of its environment and companionships becomes larger. From the physical Realm, to the mental, the advance continues. In the same way, man in his development is constantly opening new centres of consciousness, but when he has passed from the Principle of Number Five to that of Number Six, he knows no more of the invisible World, than the child after it was born, knew of the World into which it had just entered. The Principle for which Number Six stands, that of Beauty, shows that man

cannot represent the Divine Beauty, until his latent powers have been brought forth, and used according to the Law of Numbers in both Worlds.

The symbol that stands for the Number Six is a figure with a perpendicular line ending in the Feminine curve on the right hand at the base. The Divine Feminine has not only uplifted man, but is still united to, and upholding him. The sixth pointed star or Solomon's seal represents the interlocking of the higher and lower Worlds by the aspiration of man for the Divine, where the apex is above, and the descent of the spirit by an apex pointing down. Here is found the beginning of the Union with the human Will with that of the Divine. Here is a magnetic current now passing and repassing between the Triads of the Two Worlds. Through this magnetic current, the phenomenal characters of the World have been enabled to perform that which was thought to be miraculous by the uneducated.

Pythagoras named this close relationship between the Two Worlds "The Cabiric Chain," through which the true

initiate is able at any time to call upon the Beings with whom he is associated in the invisible, and with the rapidity of lightning can heal by touch or word, regardless of space and distance. He has been taught to make himself an instrument for the spiritual essence of life to work through. Man thus becomes the conductor by which the essence of life is received from higher Realms to be distributed to lower.

The end of all true initiation is to establish a conscious relation of this kind. Every epic poem that has ever been written, whether Scandinavian, Roman, Greek, Chinese, Egyptian, and especially those in our own Bible refers to this pursuit of the lost man, to find again his higher self.

When Jacob had separated from his higher self, his twin, Esau, he suddenly awakened to the fact that he must find him again, and with all his worldly possessions, started out to make his reconciliation. He selected the best of his flocks and herds, and sent them on before him, thinking this would pacify his brother.

As Five represented man centered in

his own Will, so the Number Six signifying the Logos and the Beauty of Harmony that he brought into the World, dimly reveals man acting by the magnetic Law of equilibrium.

As Christ Himself said, "I came not to do my Will, but that of the Father who sent me."

In the days of old, men were glad to devote years to the severe training of Masters in the overcoming of the lower self, and were proud to be regarded worthy to be initiated into the "Mysteries." Few except the Pharaohs and Rulers could afford the time and money for this, and hence the masses never knew of these teachings. The early Pharaohs would expend the wealth of a Kingdom to build a Temple which should endure. These we still find on the banks of the Nile.

With the Cabits of ancient Greece, the same spirit was shown in striving to attain this knowledge. The severe and crowning test was the Three years silence before initiation. From this they learned the meaning of the Words of Christ when He said: "For every idle Word that man shall speak, he must

give an account in the day of Judgment."

To be an initiate at that time, or to be a Cabir in Greece, was greater than to be a King. As Solomon said: "Greater is he who ruleth his spirit than he who taketh a City."

After passing through the Two Triads of the Creative and Formative World man attains, and thus adds to his knowledge another degree or Principle, which is Number Seven. We here find the figure that represents this Number made up of straight lines, showing its possibilities of returning to Unity. It is again the Fourth Number that takes us back to Unity, and becomes a point of transition either to a higher or lower Realm. By the process known as Theosophical addition we find the sum of the Numbers that have a place in Seven as: One plus Two, plus Three, plus Four, plus Five, plus Six, plus Seven, equal Twenty-eight, which again added together takes us back to Unity.

This Principle of Seven, is made up of the Four of the Tetragrammatan, representing perfect man, and the Triad of the Divine World united. While it

is farther removed from Absolute Unity than the Number Four, it exceeds this Number by having become united with the World of Emanation. When John speaks of this in the book of Revelation he says:

"I saw seven golden candle sticks, and in the midst of these was One like unto the Son of man and he had in his right hand seven stars, and he said, "The mysteries of the Seven stars, and the seven golden candlesticks, are the things that are and shall be hereafter. The seven stars are the angels of the seven churches (or planets); and the seven candlesticks, are the seven churches." These are the Elohim of which John speaks when he says: "The City lieth Four square."

He is referring to man when he has become perfected on the four sides of his nature, physically, mentally, psychically, and spiritually, when he reaches the state where he has risen beyond time and space, according as he has overcome the weaknesses of these sides of his nature, and has at the same time mastered the corresponding element. As for example, when man has attained the

highest degree of animal and brute force he is enabled to subdue the brutes that would oppose him. When he has attained the law of sciences, and understands their Principles, he becomes an Edison, and all the opposing forces of science which he has conquered are made subservient to him. When man's psychical nature is equally developed with his mental and physical, and astral forces surrounding the earth-plane are his subjects until they reach a state where they merge into the spiritual Realms, in which his powers are as yet of no avail. This is the Realm of ancient Magi, and the work the Magicians were said to do, was done by different degrees of invisible powers that they could call to their assistance. Man having developed the physical, mental and Psychical sides of his being, finds still a higher Realm to be attained. This results in the man St. John saw in his Apocalyptic vision, whom he thought to be an angel, or the Lord Himself, and was on the point of falling down to worship, when he was forbidden by the words: "See thou do it not, I am one of thy brethren."

In this case man had attained his highest development, and leaving all human behind had reached angel-hood.

The figure which symbolizes the Number Seven, and which in turn symbolizes the second Relative Unity, is made up of straight lines, as was the figure Four, but in this case, we have but two straight lines, one a long perpendicular one, and the other shorter, and horizontal, joining the Unity at the left side above. The horizontal is now no longer upheld by the Divine Feminine, but by the Unity formed by the union of the two Egos, that are the higher self united to the Divine nature, and the interior soul or lower self, which is still horizontal. The shorter the horizontal line, the more perfect is man's development. As in the Number Four the Divine Feminine had become the transitional power, so here in Number Seven it is again merged in Unity and is not visible, but appears again in Number Eight, Nine and Ten.

The Number representing Seven, combines two great Principles. We find the perfect square, or perfected man, and the Triangle which is now united

with it and overshadowing it. The World of Emanation is the only World which has for its symbol the Triad without any necessary relationship to other Worlds. When the First Cause manifested Himself, it was as Father, Son, and Spirit. The Father represents the central point from which everything proceeds, the Son the going forth of that portion of the Divine nature that was to be the Creator of the Universe, and is like a straight line from the Centre direct to the outer rim of the circumference of Immensity; while the spirit or Great Breath, is that which fills in all the space between the central point and the circumference, and is to give to lower creatures, the physical breath, and to the sons of God, the breath of Eternal life. When this triangle of the Divine World rests upon the perfect square of the microcosm, we can see the absolute safety, power, and repose of man.

The Seven, next to Unity is the Number most frequently used in all symbology to represent perfection. After the six periods of Creation the Seventh comes in for a period of rest.

The Seven Elohim; The Seven Stars; The Seven Candlesticks; The Seven prismatic colors; The Seven Tones of Music; all keep before us this Number, as the highest to be attained, as man cannot go beyond the unfolded cube of his being. When a higher state is reached, then does the Messiah come. From the Relative Unity we pass again into another series of Three Numbers leading up to the final Unity. This begins with Seven and passes to Eight. The figure is formed with two circles, one above the other, separated by a small horizontal line that represents the Two Feminine Principles that we have found before, each following their respective Unities. A small horizontal line shows man still prostrate, and the cipher above, representing the Four of the first Relative Unity, is the Divine Feminine, while the lower cipher, represents the Lower Feminine by which man lost his Pristine power. This Number can truly be called the Principle of the Higher and Lower Feminine in their efforts to ruin and save man. It is the complete Feminine Number of the entire Ten, and is sometimes called

the double Feminine. Activity has now ceased to exist in the Material World, and man is related to the Eternal through his intuitive, or Feminine nature.

In the Bible it is said: "Christ came to seek, and to save that which was lost."

This means intuition. In the restoration of Mary Magdalene through her Divine self we see how the two natures are merged into one. At the present time, the World does not know that man has a dual nature, with the exception of those who have studied the true meaning of the Bible from the beginning of Genesis to the end of Revelation. It is in the child's state of development, when it does not even know that the day will come, when it will long for a mate, or companion, to bring completeness to its life. Through great storms, struggles and sufferings and even crucifixions, the exceptional few awake to the fact, that Earth has nothing to give that can satisfy, and in turning from Material Things, a longing is created for something that is enduring. It is here that the Divine Fem-

inine begins to approach, and while, the result of this is sure, the time is uncertain when, as the Bible says: "I shall be satisfied when I awake in Thy likeness."

The Number Eight expresses the equilibrium of force, and shows the power of passivity or non-resistance, when applied to every day life. One man like Tolstoi standing for this Principle alone, and with the World against him, is like a lamb in its meekness, and gentleness opposed to the beasts that surround it. The day is not far distant, when, from the self seeking army of the World, one by one there will step out of the ranks those who recognize the power of non-resistance.

As the algebraic action is understood in practical life, "That two negatives are equal to a positive;" so we find, that when the two Feminine qualities are equally balanced, they acquire the strength of the Active Principle.

Of all the Numbers in the Sephiroth, Nine is the most remarkable, excepting Unity which is no Number. It takes us into the Three Ternaries, Planes, or Worlds, and shows the Universality of

the Law of the Triad in each. From time immemorial it has been a question with mathematicians wherein its singular power lay. It can be added to, subtracted from, divided or multiplied, and suddenly brings one face to face with itself again.

The formation of the figure that symbolizes the Number, is the reverse of figure Six. It is a perfect circle at the upper left hand top of the straight line; this indicates that the Divine Feminine has found her position, but has not yet manifested her full power, although she has reached the height of the active Principle. In Egypt Rameses expressed this when causing to be erected a statue of Neferita; here Neferita representing the Divine Feminine reaches to the height of Rameses' knees, indicating that though honored as no man ever was before and given position, she was not, however, equal in power to Rameses. In the figure Two, the Feminine quality expressed her power to drag man from his high estate, and force him to be subservient to her. When it came to the Number Six representing Two Worlds, the Feminine Principle

was at the foot of the Factive. Now as Nine representing all Three Worlds, The Factive, Formative, and Creative, this Principle at last proves the power of the intuition, where it is said: "The seed of the woman shall bruise the head of the serpent."

In Five, this Principle is seen as man having regained in part his primal position, and no longer affected by the sensual curve. We have now come where the Divine Feminine is placed above to aid the Active, or Positive Principle in crushing the head of the serpent that has no longer power to destroy.

In the Number Nine man has found his satisfaction in his own uprightness, and the Divine Feminine which has always been a part of himself more or less manifested now acts in perfect unison with him. He now yields implicitly to her suggestions, for she represents the Divine Wisdom, which is one of the pillars of the Universe.

The present cycle which began but a few years ago and towards which all things have tended since Creation, is pre-eminently the cycle of the Divine

Feminine, or the Fourth cycle since Biblical records began, and directing and taking humanity back to the state of Unity, or Adam-Ive. This is the cycle known as Aquarius, the Water bearer, the out-pourer. While man is the active cause, "The He," the Hebrew Letter representing the Divine Feminine of the World of Emanation, is the spirit poured over the World. This forms at the present time the magnetic attraction of every soul, capable of being drawn toward the Divine nature, and with it comes a counter current of the outpouring of the lower forces. Wherever there is light, the shadow is correspondingly dark and the cause of the spiritual power of this day is a tidal wave of crimes, suicides, hurricanes, and other unusual disturbances not seen since the coming of the Christ at the beginning of the last cycle two thousand years ago. This result could never have come until the fourth cycle, which corresponds to the Number Four, the Divine Number of the first Relative Unity.

When the first cycle, known as the Taurian era, appeared, the Bible rec-

ords began. There had been cycles before, and the people had long inhabited the Earth, but they had not awakened to any consciousness of a relation to a higher Being prior to this. For this reason, it was not considered of sufficient value to make a record and the Scriptures began as soon as man recognized his relation to Unity.

This was during the reign of the Pharoahs, and the pyramids stood out as the record of the greatest Pharoah that had ever lived. The pyramid of Cheops contained within itself the "Ark of the Covenant," and all that is spoken of as belonging to the worship of Jehovah. Until recently no one has known the star that governed its construction, and it is now found to be Alcyone, the central sun of the Universe around which our Sun and Zodiac revolves in a little over two thousand years. Like looking through a telescope, the observer looked up that long shaft of the Pyramid and found this star that was afterwards proven the centre of all planetary movements.

Apis the Bull, emblem of the fullness of physical life, was the great ob-

ject of worship amongst the Egyptians at that time. The Governing planet for Taurus, being Venus, the Principle of Love, gave to the world the knowledge of Osiris and Isis, and Hathor. The latter represented the Lower Feminine found wherever the Higher Feminine can be traced. The festivals filled with singing and dancing in the early spring time to celebrate the fullness of life in plant and tree, animal and man, were at one time pure in their object, but as Venus, the love of the lower Feminine attracted to herself the adoration that should have been given Isis, it was the beginning of the downfall of Egypt. Cleopatra, centuries after, knowing that she could not usurp the place of Isis, the spiritual love, though attempting it, was content to immortalize herself entirely on the physical plane, as one who in the Lower Feminine had attracted to herself, and placed under her feet, Mark Anthony and Caesar. Not merely content in adding to the Temple Denderah, she had herself carved on its walls in many places so much like Isis, that with the exception of the Utaeus upon her head, there is no difference discernible.

After the Taurian cycle came the cycle of the Ram, or Aries, when all the Pharaohs had the name of Ra or Ram, and this gave the title to Rameses the Great. It was the period of great knowledge and mentality, and characterized by sacrifice.

Abraham at this time offered up his only son, Isaac, but was saved from this by the Ram that was caught in the bushes wishing to be sacrificed in the place of Isaac. The governing planet for Aries is Mars.

This was followed at the end of two thousand years, by the cycle of Pisces when Christ was born. He chose for his Disciples the fishermen of Galilee, he paid his tribute with money taken from the fish's mouth. After His resurrection he ate a piece of broiled fish, and also fed the multitude that were an hungered with fish, thus putting the seal of his cycle on everything. This is seen even to the present day in the mark upon the Hake's head where the imprint of his thumb and forefinger are seen behind the gills. The legend tells us that when Christ needed the tribute

money he blest the Hake for bringing it to Him.

The duration of a cycle is from two thousand to twenty-one hundred years, and represents a day of the Solar system.

"One day with the Lord is as a thousand years." "And a day and a night make the measure."

If a day is two thousand years long, it would take five hundred years to equal that which is represented from twelve at midnight until six o'clock in the morning. To the ordinary observer there is no difference in the world from three, four or five hours before midnight from three, four or five hours after. The full morning comes when six hours have passed. We, living in the present time, see no difference in the world of to-day from that of yesterday, or of the cycle that has passed. We can only discern the change in the fact that a wider interest is shown in the Unseen than ever before. When the Messianic cycle came in there was an upheaval of nature, more demonic possessions, but those then living did not even recognize how the visible and

invisible Worlds were acting in unison according to the Law.

As the Taurian cycle represented the ruling power of the Lower Feminine, or Venus during the race to destruction, so the incoming cycle of the outpouring of the Divine Feminine will act for the purification of the Lower Feminine, as was seen in Mary Magdalene.

The present cycle is governed by Uranus, known as the spiritual planet. This is emphasized by the fact that it is the Fourth or Divine cycle, which also goes back to Unity, and in this case takes the chosen ones with it.

The figure representing Number Ten, shows the active Principle of Unity standing side by side in an equality of power with the Feminine Principle, symbolized by the cipher. The Divine Feminine is no longer raising man from his degradation, no longer filling a subordinate position, but is manifested as fully standing by his side and remaining with him through his regeneration.

In Absolute Unity we find the Divine Feminine unmanifested, and unknown. In Four she is again concealed, but not hidden from the Higher Intelli-

gences. In Number Seven she is again invisible, but her works are seen for she has become the leavening power of the World. When we reach Ten the Divine Feminine comes in her full power to do her work, as Christ came in His. This is the fulfillment of His words: "If I go not away the spirit will not come."

And again: "Tarry ye here in Jerusalem till the power of the spirit shall come upon you."

We have here the straight line or active Principle now introducing to all Worlds, as a King will introduce his Queen, the Divine Feminine that has been with him through all Eternity and with whom he would henceforth work for His Father's Kingdom. He has now made the complete circle back to the Absolute Unity, where he is once more the Adonai with the Divine Feminine now fully manifested.

CHAPTER SIXTH.

HEBREW LETTERS.

All Hebrew Letters contain a Number, a hieroglyph, a symbol, and a place. To know these in their relation to each other, and to Numbers, is to hold in the hands the chart that will guide us unerringly across the ocean of ignorance into the "Thirty-two Paths of Wisdom."

These Letters are twenty-two in number, and are divided into the Three Mothers, Seven Doubles, and twelve Singles. They are also divided into groups of seven, called Septenaries.

Before proceeding to the study of the Septenaries we shall take up the subject of the Three Mothers, which are called, Aleph, Mem and Schin. The Three Mothers are the foundation and represent the plane of Merit, the scale of demerit and the balance of the Law,

which is the equilibrium between them. They are graven by six links, by which go forth the Fire, Water, and Air, which are again divided into masculine and feminine by which all things are created. In the World, they represent the Three elements. In the year, they represent the heat, cold and temperate. The Three Mothers in man represent, head, breast and stomach. The Head was created from The Fire, the stomach from the Water and the Breast from the Spirit.

One of these Mothers belong to each Septenary; Aleph to the first, Mem to the second, and Schin to the Third. Their office in each Septenary is to bring forth or produce. In the higher world this is done by the combination of essences, and in the lower world by the Law of Generation.

Aleph, being the first Letter of the Alphabet, is numbered one, and represents Unity. It is highest activity. Its hieroglyph, or pictorial representation in the Tarot, is that of a Juggler, with a board before him on which are placed the symbols of the four elements, and the four seasons. These are to be trans-

formed by the working of his Will into the Universe and all it will contain. When the four elements at his command, are brought forth, nature with all her production, intelligences of all orders that inhabit the different world, and the mysteries of ancient Alchemy are revealed.

As there is also a reflection from the higher worlds to the lower, so there is a reflected power of a higher letter to the lower. In Aleph we find man reflecting the power of the Creator, when he stands at the head of Creation a developed being. He uses for his instruments the Eternal Principles found in the Ten Numbers, and the Twenty-two Letters which form the canals, that carry the Principles one to another, and the qualities that belong to Unity. A symbol of any Letter, is to be found by uniting the Number of any Letter with its hieroglyph. Its Number is according to its place in the Alphabet, and its position is according to the Letters between which it stands. Among the Letters or canals, Aleph is the first of the first Septenary, as well as the first of the entire Alphabet. It carries

the power of Kether, or the Adonai, to the World of wisdom. By keeping in mind the illustration of a boat passing from place to place, carrying its cargo, we shall easily be able to place the qualities that come into the Lower World from the Higher.

In looking at the hieroglyph, we find that man stands with one arm to heaven, the other pointed down to earth, showing that the Divine force from above acts through him to aid him in performing his magical works. Beneath this hieroglyph we find the Sacred Name of God, Yod-He-Vau-He, indicating that the power of God in the Creative World must be used wherever a Divine purpose is to be accomplished. It seems contradictory that Aleph should be called a Mother Letter when it represents the greatest activity of the Universe, which would naturally place it upon the positive or masculine side. In the Creative World there is neither masculine nor feminine, but a union of the Two in one, acting in perfect harmony. They have equal force and power, and represent the Fatherhood and Motherhood.

The symbol of Aleph is Creative Light, or Kether. The color is yellow.

Mem, the Second Mother Letter, is the Thirteenth Letter of the Hebrew Alphabet, and unlike Aleph which was placed at the head of the Septenary, Mem is placed next to the last. When the philosophy of this is seen, we find that the Letter itself signifies the Sea of Life from whence everything comes, and she must have the place of the thirteenth to represent the relative Unity Four. It means a woman, giving rise to formation and as the image of external and passive action; Mem is always feminine in her nature, the bringer forth of all life. When Mem is found at the end of a word, it shows that the being to which she belongs can be carried out into unknown space. This must be done by repeated incarnations or transitions, and can only be accomplished by passing through the doors of death.

The hieroglyph of Mem, is pictured as the skeleton death, and indicates that death and life are only different phases of the same thing. Mem could not bring forth if everything remained in its own

world. Her symbol gives us: "Transformation."

The color of Mem is blue.

The Number Thirteen of Mem shows Trinity by the side of Unity as indicating the fulfillment of destiny. So it is found that this Second Septenary Mem is as much of a Unity as Aleph was in the First with the exception, that Aleph is represented by a straight line in the Number and gives no clue to the Feminine Principles as it is concealed within itself; while Mem is represented by the Number Thirteen, one and three, the latter Number always denotes completion, added together gives the Divine Number Four; and One, Two, Three and Four added together equal Ten, in which the Divine Feminine is manifested standing by the side of Unity. Unity has lost none of its powers, but the Divine Feminine has gained recognition.

Mem has her place in the Hebrew Alphabet between the Twelfth Letter and the Fourteenth; this shows that she rests upon the Mother Principle, which may turn the preceding Letter from the tendency to destruction, upwards to Sal-

vation. Following the Letter Mem, is the Letter Zain, that shows that the arrow of desire has started forth from the Mother Influence, and will have power to lead man to his highest possible attainments in making the round of evolution. In summing up Mem as a whole, she must always symbolize "Transformation," through all the attributes embraced in Motherhood.

We must remember, that the Mother Letters show different degrees and modes of bringing forth, and that Schin is another degree of the same Principle. As Aleph was the first Letter of the Alphabet, as well as of the Mother Letters, and represented Unity in its highest expression; and as Mem was the Thirteenth Letter representing what was, and is, as to Relative Unity, so Schin, the Twenty-first Letter of the Alphabet and the last of the Third Sepenary, as well as the last of the Mother Letters, carries the progress of the arrow in its flight.

Schin is the finality of the Three Sepenaries, and expresses the truth, that the race was left with the protection of the Divine Feminine Principle until it

had gone through all phases of trials, and proof of which it was capable.

Later, in speaking of the letters separately, there will be qualities of Schin noticed that do not belong to the Realm of the Three Mothers. The hieroglyph of Schin is the foolish man made helpless by the gratification of his lower nature; this is shown by the dog biting his legs while he goes through the world wearing a foolscap. So absorbed is he in the enjoyment of the delusion of the senses, that he pays no heed to the dog, nor to the precipice before him, nor to the crocodile waiting to devour him, when he has fallen over into the abyss.

The symbol is: "Destruction."

It is the dashing to pieces of primeval man, spoken of in the Bible, as being brought about by the Seven Kings of Edom. Man at this time lost control of his faculties, relating and connecting him with the invisible intelligences about him. At this point he had nothing left through which to obtain knowledge but the five ordinary animal senses. The two higher senses that belonged to Adam Protoplastus, namely, Intuition,

or thought transference, and the power to act and instantly apply, according to his intuition, were lost to him. The fact that this intuition came to him from a Divine Power insured him against any mistakes that might otherwise result from spontaneous action, and it was when he hesitated that he was liable to be led astray. From this has come the old adage: "He who hesitates is lost."

The color of Schin is red, emblem of suffering.

The Number of Schin being twenty-one, shows its first Number, two, the Principle not only of man from God, but of the manifestation of the Lower Feminine which caused his downfall. Through the efforts to regain his union with Unity man sought the Divine Feminine which alone could redeem, and unite him with the Unity, the last Number of Schin.

The combination of the Two and the One, equals Three, which makes the Trinity of manifestation on all planes.

The meaning of place, and object, of the Three Mother Letters must always be kept in the mind.

CHAPTER SEVENTH.

LETTERS—CONTINUED.

After the study of the Three Mother Letters, we come to the Seven Doubles. This means that the Letters called Doubles have two sounds, one strong and the other weak, representing that each contains the active and passive Principles and are related to the planetary conditions. Each of these Doubles represent the Elohim who embodies both natures in One.

The entire Hebrew Alphabet is constructed upon the relationship of the Letters to the different Worlds, omitting the World of Emanation, and are grouped in Three Septenaries to correspond to these Worlds. The names of the different Elohim in their respective order are:

El
Eloha
Elohim

Yaveh-Tsabbath
 Elohim-Tsabbath
 Shaddai
 Adonai.

The Three Elohim belonging to the World of Emanation are the Father, Son and Spirit, and are directors of the Seven Elohim just mentioned. This gives us Ten Elohim, one for each Principle.

The Seven Elohim of the Three Lower Worlds, not only govern, each a Planet, but each angel has power over the seven days of the week. It will be noticed that the names for the angel for the day always ends in El, denoting their origin from the Elohim, and are given as follows :

Sunday—Michael. The governing planet is the Sun.

Monday—Gabriel. The governing planet is the Moon.

Tuesday—Samuel. The governing planet is Mars.

Wednesday—Raphael. The governing planet is Mercury.

Thursday—Sachiel. The governing planet is Jupiter.

Friday—Aniel. The governing planet is Venus.

Saturday—Cassiel. The governing planet is Saturn.

In the Babylonian period of the most ancient times, on the boundary stones were engraved symbols, corresponding to the days of the week, as follows:

Sunday—Pointed Star.

Monday—Crescent.

Tuesday—Spearhead.

Wednesday—Erect serpent, alongside of bent horns.

Thursday—bent horns in pyramidal shape.

Friday—wedge shaped object.

Saturday—camel's head and neck.

The names of the Double Letters are:

Beth=The mouth of man.

Gimmel=The hand in action of taking.

Daleth=The Bosom.

Caph=The hand in the action of holding.

Phe=The tongue and back of the mouth.

Resch=The head of man.

Tau=The heart.

The twelve single Letters refer to the signs of the Zodiac, and are:

He=The head=Aries.

Vau=Neck=Taurus.

Zain=Arms=Gemini.

Heth=Breast=Cancer.

Teth=The heart=Leo.

Yod=Stomach=Virgo.

Lamed=Reins=Libra.

Nun=Generative organs=Scorpio.

Samek=Thighs=Saggitarius.

Ayin=Knees=Capricorn.

Tzaddi=Calves=Aquarius.

Quoph=Feet=Pisces.

Having learned the Letters perfectly and how to form them, the student will become familiar with them, as with the Alphabet of his own language, and is now ready to take up the study of Letters, and Numbers as a whole.

In the study of Numbers, it is found that the Ten Sephiroth have their respective places in all Four Worlds, but in the study of Letters they have no place in the World of Emanation, except Aleph and Beth and Gimmel which have direct communication between the Ain-Soph, Hochmah and Binah.

Numbers have no age whatever, or date of beginning; they have always existed, as inherent properties of Being. The fact that Hebrew Letters have a place in the World of Creation, shows how carefully their secret has been guarded through all ages since the Beginning. The "Thirty-two paths of Wisdom" must necessarily be classified into those that are living Principles, and those that act as carriers of the qualities, from one to another.

The first are by far the most important, being reflected from the higher Worlds; however, without the Letters as lines of connection, or what are termed canals, the qualities of these Numbers, or Sephiroth could never pass from their centre. Man could never know how to find his way back from the Factive World, where his search begins, to the Unity from which he started.

CHAPTER EIGHTH.

LETTERS—CONTINUED.

“The World of Emanation is the movement of the Spirit, manifesting itself as spirit, without any revelation of the least trace of individuality. It is the interior World, by which the possible may become real.” (Papus) The highest and most remote World, is that known as Aziluth, or the World of Emanation. It is the World of Light reflecting from the Ain-Soph, the first centre of Light the human mind conceived.

The first Septenary, beginning with Aleph, has its place here, and contains within itself all the other Letters which are formed by different combinations of the Letter Yod with Vau. Yod or the Ain-Soph is the central creative power of the Universe symbolized by a dot
 ❧ Aleph is made up of four of these Yods; one at the right hand

above, another at the left hand below; these two are separated by an inverted Vau composed of two Yods. It is by this inverted line of the Vau that the relationship is established between the Divine World and the Lower. The Four Yods represent the Four Worlds, and the Four Elements, by which all nature is produced. As there is a Divine Centre for each of the Four Worlds, so there is an Adamic Centre in the Three Worlds following that of Emanation. Briah means the going out of itself.

In Briah, the Second World, Adam Cadmon is the Being representing perfect humanity and from whom in atomic cells, undeveloped man has come forth to attain through discipline perfect development; by this he will return, when perfected, and take his place in the Adam Cadmon from which he came. He will no longer be the undeveloped cell, but a fully developed intelligence. Wherever the atom came from, there it will return, equally honored whether it belongs to the feet, the heart, or the brain. This is where the Chaldeans derived the idea of the zodiacal signs hav-

ing a place in the different parts of the body. Adam Cadmon is the Eternal Messiah, 1 Corinthians, 15:22, that in the different parts of his nature manifested Himself in later Worlds, but always remained the perfect Bi-une Being. He was not only Adam Cadmon, but equally the Adonai, or only Begotten Son. As the Father and Mother of a family send off their offspring losing nothing of themselves, by so doing, so the Adonai, as Adam Cadmon, took the place of Father and Mother, through his Bi-Une nature, and after sending forth myriads of souls, lost nothing.

The World Briah, or the World of Creation, differs from the Aziluth World in having its substance no longer pure spirit, but an intermingling of spirits with ether, not as we know it, but as the primordial element, from which the other elements emanate. It differs from it also in having for its centre, not the Adonai, but the Logos, who is a manifestation of the Adonai, in his official nature as Creator.

Taking Adam Cadmon as a type of perfect man, the Logos calls forth by the Word all nature, and crowns it with

man himself, who is to enjoy and use it; as it is said in the first chapter of Genesis: "He created man in his own image, male and female created he them." And again in the Eighth Psalm: "He made man to have dominion over the fish of the sea, the fowl of the air, &c." In this World, Adam Protoplastus appears, combining in himself all generations of men with the possibilities for either good or evil.

In the Formative World, called Jet-sirah, Adam Protoplastus has, as the Rabbi Loriah would say: "Broken to pieces or fragments."

From these fragments those who were attracted to the Material World, and were filled with evil desires, fell into the World of shells, or the Factive World, where they are struggling as children of the Third Adam, or Adam Belial, to free themselves from the shells that encompass them. This was illustrated by the Children of Israel being held in bondage by the Egyptians, until there appeared one as their Messiah to break their chains and lead them into the Promised Land (equiva-

lent to breaking their shells and freeing them into spiritual beings).

When Adam Belial took all the evil fragments that fell from Adam Protoplastus in the Formative World and peopled the Factive World, or Asia, with them and their descendants he was in the World of ceaseless activity where doing is more essential than being. Adam Belial, the man of shells, was forced in this World to combat external dangers that surrounded him by his dense material body. It did not protect him from the invisible enemies that entered his organism, through thought, and the senses, but served to protect him from more gross forms of danger. This man is always called: "The man of Sin." Another name for the man of "Shells."

This Factive World is pre-eminently the World of regeneration. It is the point of departure from the old life to the new, and it is here that man learns the folly of doing, and the wisdom of being.

In the First Septenary, with the Adonai as the Centre, and Aleph stand-

ing as Trinity, we have our introduction to Adam Cadmon; all different manifestations of the same Being.

Kether is the Light reflected from the true Light of the Ain-Soph; Adonai is the Life and the Light; Aleph is the suggestion of the human element that will be manifested. The Ain-Soph is the source of Light, Life Being and the fullness of creation, and yet remains unknown and unknowable. One of the symbols of the Ain-Soph is the central dot known as the Yod.

Aleph does not remain at the centre, but becomes the connecting link or canal as the active Principle of distribution. It is not an Absolute Unity, because it is related to the Adonai, and all that follows. Therefore, it is called the First Relative Unity. It is the only relationship possible that can exist between the Septenaries, and the Ten Principles. As Aleph represents the perfect man, we must find expression of his different organs in the different Letters that follow. These have already been referred to in speaking of the twelve single Letters, and the signs of the Zodiac.

So, when we come to the Second Letter, "Beth" ב we find by its formation and the appearance of an open mouth, that it is therefore called "the mouth of man."

It is made of two horizontal lines, joined on the right hand by a slight perpendicular one. If we were considering the Letters from any other aspect than that of man, it might not be called a mouth, but it would be recognized as that into which anything could enter, and anything could come forth.

This seems to give the idea, that in its relation to Aleph, as the perfected man it became his first mode of expression and followed by Gimmel, we realize the power and sanctity of the spoken Word. This afterwards becomes the Logos, that spoke all Creation into Being.

In the study of the Hebrew characters we must keep in mind the relation each one has to the preceding, as also to the one succeeding. This must be considered from the standpoint of the interior meaning.

Like Aleph, we find Beth the canal between "Ain-Soph" or the Adonai, or

Unity, and Divine love or intelligence. These two Sephiroth henceforth, have a permanent place in the manifestation of Divinity as Creator of the Universe. In the World of Aziluth all The Great Principles are held unmanifested in their perfection. When the opening of the doors to the Lower Worlds is established, Aleph and Beth are the two canals that carry the highest Eternal qualities through all succeeding Principles.

Beth expresses through the open mouth the great love and intelligence which is henceforth to be one of the two leading forces of the World.

When Solomon said: "Wisdom has builded her palaces, she has hewn out the seven pillars," he referred to the building of the Universe that should rest on these two great Principles of Wisdom and Love. Beth as the hieroglyph in the Tarot, is pictured as the High Priestess dwelling in the inner temple of man and expressing that which can emanate from it. The Will decides whether Beth shall utter words of good or evil, but whichever are spoken, they can never be gathered

again into the mouth from which they issued. This is what led the Saviour to say: "For every idle word that man shall speak, he must give an account in the day of judgment."

Eliphas Levey says, in defining an idle word, "An idle word is one that brings forth no result."

It is also said in the New Testament, "That when a sower goes forth to sow, he must have the soil prepared or it will bring forth nothing." Which undoubtedly refers to the words which issue from men's lips, that take no root and bring forth no return.

The Number of Beth being Two, indicates also the Law of separation which was possible and had taken place between the Logos and His Divine Feminine. The Number also gives Beth a passivity in her relation to Aleph. This seems contradictory, for, the Priestess should be expected to rule. As it is seen elsewhere there is a power of non-resistance stronger than active energy. Therefore Beth in her symbol is found to be the power to bring forth by being acted upon by Aleph and will be known as, "Production."

In Egypt this Letter was represented by Isis crowned with the Crescent of the Moon, as Aleph represented Osiris, the full orb'd Sun. Aleph is represented as standing erect with the power of Will to accomplish all things. Beth is represented as sitting, yet, on her head is a crown of power, and across her breast a badge of honor, and in her hand the closed Bible. She is the power of the Moon, holding the secrets of nature or generation that are hidden from the profane. When she has attained the fullness of Feminine Power, the Moon is no longer upon her head, but under her foot, and she is crowned with the Sun, because she has risen above the Law of Generation. Beth shows, being next to Aleph and a passive Principle of which He is the active, that she should be the instrument through which the fiat of Creation should proceed, but instead of this, it came through the united powers of Vau and He, of which we shall speak later. In the book of Revelation it is said: "There appeared a great wonder in Heaven; a woman clothed with the Sun, and the Moon under her feet and

upon her head a crown of twelve stars."

Her being clothed in the vesture of the Sun, after this woman had overcome the physical Laws of generation and made glorious for her final initiation, gives Gold as the color of the Soul, which color is still used in initiations of the final degree. Solomon speaking in Esoteric language, said: "The King's daughter is all glorious within."

The Third Letter, "Gimmel" ג is the throat, also represented by the prehensile hand in the act of closing, and related to Beth the Second Letter, as the throat is related to the mouth.

We find this significant of the fact, that as long as the throat encloses and holds, the mouth cannot give out. The throat represents the vestibule of the sanctuary of man, which contains the entrance to the higher sanctuary, the heart. As thoughts are generated by the mind, and sentiments are born of feelings and affections, they meet and have their abiding place in Gimmel, which is the closed throat opening between the two.

Solomon said, "Out of the abundance of the heart, the mouth speaketh."

While another has said, "As a man thinketh so is he."

Therefore, Gimmel can well be called the Perfected Man, speaking by the power of the Spirit, that utters through him living words and has the power of producing new ideas. The Prophet Isaiah says: "My word shall not return to me void, but it shall accomplish all that whereunto it is sent."

The natural man can produce nothing by words. It is only when man has learned the power of the Word itself, and speaks at the point of equilibrium through Gimmel, where the intellect above and the heart beneath have centered; only then, will his word have effect.

The hieroglyph of Gimmel is the Tarot, again representing a woman but now crowned with a circle of stars, a sceptre in her left hand, where the Astrological sign of Venus is seen upon it, and in her right hand is an eagle, that is the symbol of the soul. This indicates that woman, like man, becomes the Ruler of the World, when she has

gained ascendancy over the Lower Nature. Her Number being Three, shows that through her comes completion. Her sceptre, crowned with Venus, shows that love in all stages rules the World.

In the natural World, by her love the woman establishes the family, in the spiritual World she brings forth the Divine Child, she attracts and draws unto herself, conceals, and holds, all who are touched or influenced by the magnet of the Law of the Creator. Her day is Friday and is governed by the planet Venus, and the Aniel.

The symbol is, "Power or the completeness of strength."

Gimmel by its place preceded by Beth shows that it is an active Principle through which the word is spoken by the mouth. It has one very singular relation, forming an unobstructed connection, between the Adonai of the World of Emanation, and all the Divine Centres of the Lower Worlds. In the throat of man, we see this same communication, between the inner man and the outer World, and also between the inner man and the invisible World.

Gimmel makes a direct canal between the Ain-Soph and the Adonai to the Logos, and the Christ Centre, and ending in the Factive or Jesus Christ centre.

The Fourth Letter, "Daleth,"  is sometimes called the door, which may be closed, or which may be opened or downward. It is also sometimes called the womb which opens to let the child pass from the World of darkness to Light; in a Name it indicates the destiny of individuals. This is indicated by noting the position of the Letters between which it is placed. The hieroglyph of Daleth is a man in a sitting posture, that shows by his attitude that he has lost the upright. In the first picture of Daleth we see him holding the earth in his left hand, in the right hand the sceptre of the Three Principles of natural life. The left leg is crossed over the other and shows that he has lost the power which he must regain. In the other picture, he has the earth poised upon his sceptre, the right leg crossing the left, while the eagle represents his fully developed soul. The Number of His Letter has already been

explained as taking him back to Unity by being Number Four. We see this in the direct communication it has with the Divine World of the Ain-Soph, by carrying Light and Life to the lower Worlds. No other canals fall into or cross it. This Letter governs Thursday; and the invisible vital fluid which he carries from Unity to Lower Worlds has been done by a propelling power of a Will actually subservient to the Divine.

The Letter is made by two lines, an upper horizontal running slightly downward to a perpendicular, and are almost equal in length, showing that the active and passive Principles are nearly balanced. The horizontal Line being more heavily shaded indicates that the passive, is the stronger Principle in this case, for, when the Active Principle has but one office to perform, that of generating or of giving forth, the passive must receive, hold and bring forth.

Daleth, according to the Tarot of Papus, expresses a creation made by a Creative Being according to a Divine Law, but being placed as the Central

Arcanum (for every Letter is an Arcanum or World of knowledge by itself) of the First Deptenary, it becomes a pivot that turns from the Ideal of a Creative World, to the possibilities of all the progressions of the Lower World. It must also be borne in mind that the Letters of the First Septenary refer to the Higher order of Intelligence.

The symbol of Daleth is, "Destiny."

Man as we know him to-day, the creature of impulse and passion, will pass through door after door, into life after life, until he attains a model according to which he was created. This model still exists in the mind of The Creator. Daleth corresponds to the Fourth Principle Chesed, or Mercy.

CHAPTER NINTH.

LETTERS—CONTINUED.

The Fifth Letter of the Hebrew Alphabet is, "He" 

It is made of three lines, one horizontal, and two perpendicular at either end. That which distinguishes it from Beth is the third line which is slightly disjoined from the horizontal at the top. This shows that "He" does not receive the full power of its Divine Feminine nature, because it is cut off from the channel or source of its being.

It represents the Eternal Feminine Principle. The hieroglyph of "He," carries the idea of power that all truly feminine Letters represent. The picture in the Tarot represents a man, a Ruler, and a Ruler of a Church. He is designated as the Pope, who is sitting with the thumb and two first fingers raised in blessing and upholding in His left hand the ancient Sistrum of Egypt,

which here contains the full number of the seven notes. The raising of the thumb and two first fingers while representing Trinity, as recognized by the Christian Church, goes further back than Christianity and takes us into the Temples of ancient Egypt where Osiris is seen, carved in bas-relief initiating some Pharoah into the Mysteries. As the neophyte approaches, Osiris holds the thumb and two fingers in the same position, but so placed as to give the Letter Beth, or the symbol of the Feminine nature. Thi shows that the postulant has, by training attained the state of duality, where neither Principles predominate. This is beautifully expressed in that ancient Egyptian hymn, which was chanted at the ceremony of initiation:

“Oh Fatherhood, Oh Motherhood,
Thou blessed two in one;
Absorb me ever more in Thee,
And find my soul's completeness.”

On the other side of the picture, the pillars of the chair on which the Pope sits are raised as high as the top of His

head, the Sistrum is broken, leaving the three notes of the World of Emanation above, and the four of man, or the Lower World, beneath. This man represents an initiate into the higher mysteries, and the two columns Yakim and Boaz, the active and passive Principle that we find in every room of initiation of secret orders. On the right hand is the Law, and on the left liberty to obey or disobey. He needs no books to give him knowledge, for he received by initiation the union that opens the World of Knowledge to him, and the broken Sistrum only shows that the Fallen Man has regained his union with the Trinity. This now protects the Perfect Man who has attained the development of the perfected square.

He does not rule by active power alone, but his power is supplanted, and completed by that of the Empress seen in the picture of the Tarot, Number Three; the esoteric meaning of Daleth is the turning of the door, by which, in the process of generation, the two principles must work in harmony.

Since Absolute Unity was represented standing, the Emperor and the

Pope as seen in the Tarot have been represented sitting, shorn of their absolute independence. This is the story told in the first chapter of Genesis. Here the Ideal Being was created by the hidden active and passive Principles, and all that followed is but a partial creation, because separated from the Feminine Principle, as we see by the form of the Letter.

The Sistrum refers to the most sacred musical used in the worship in the ancient Temples of Egypt and signifies the Feminine Principle by the circle, and its relation to the masculine, as shown by the straight lines that cross it. This instrument was devoted to the services in the Temple of Hathor, and only played upon by the virgins, or vestals of the Temple. To those who understand, it is the story of the seven vibrations of love from the lowest note to the highest. To-day, in Egypt, we find the same effect is produced by the low crooning of the Dervishes, with which their service begins until it increases in such passionate ardor that they are frequently overcome, made unconscious, and fall in a spiritual ecstasy.

All religions have taught this truth by music, or by vibrations of motion, such as dancing.

The Deva-Dassis of the Temples of India were chosen when young, and devoted to this part of the religious service; among the Shakers of the present day we find the same manner of obtaining ecstasy through the vibrations caused by dancing. The Indian War Dance is but another phase of the same theory. When the Sistrum was divided and the three seen independent of the four, man was separated from the Ternary of the Higher World, until he had overcome that which related to his physical nature, and the Objective World.

The place occupied by the Fifth Letter, He, follows immediately Daleth, the door; through this door the soul entered into a realization of the Invisible World, and as we find it taught in the Bible, has found Bi-Unity. Though He, is a Feminine Letter in itself, its hieroglyph also shows it to have the masculine nature, and to emphasize this still more strongly, we see before it the effort it has made to gain the two in

One, the hieroglyph showing the figure with hands uplifted in supplication as it seeks the union of the Two natures. It is here that He loses the Feminine Nature, and gains the activity of the Masculine, thus becoming the Two in One.

The first great meaning of He, is the invisible breath, that sends forth the Word through the mouth of Beth, from the recesses of Gimmel, the throat. This breath has been received through the Universal breath of Emanation, and the Letter in Astronomy denotes the Ram, the nature of fire, of leadership, and great sacrifice through suffering. Corresponding to this Letter is the Principle, "Peched," or Number which represents, "Fear," and here becomes fearless.

The symbol of He, is life, and the Number in its relation to the Absolute, must be deferred until we reach the Number Ten.

The Sixth Letter, "Vau," ך is formed by two lines, a very short horizontal line, joining at the top a long perpendicular one; the horizontal line, though short, slopes showing that it

came from a higher Realm to a Lower; the perpendicular line represents Relative Unity. The hieroglyph for Vau, represents the eye and all that relates to Light, and Brilliancy, as we find in Genesis a description of it, where it says: "Let there be Light and there was Light."

This came from the manifestation of Jesus Christ, the Light of the World; for, John said: "He was the Light, and the Light was the Light of men."

When Paul saw Jesus, at Damascus, in the glare of the noontide sun he was blinded by the dazzling Light that was brighter than the sun. So we see no hieroglyph that could better express the meaning of Vau than the blazing Sun, from the centre of which the Love Principle is sent forth in the form of a cupid, aiming an arrow at man. In the one picture the archer is blindfolded, and he hits the man in the pineal gland; this gland is the organ of man's highest intuitive faculties, and when he has become developed so that he can see with the inner eye, the arrow from the sun, God hits him in his heart, and

opens the fountain of love which is above all other faculties.

Vau stands for the Adonai, the Eternal Sun, who at this upper Sep-tenary governs, like Osiris, the Upper and Lower Worlds, Spirit and Matter. It is the Logos, whose centre is in the Creative World, having been sent forth by the Adonai. The Adonai in His individuality never leaves the Supreme World, but manifests this individuality in His different capacities as the Word or Logos, the Christ and the Jesus Christ.

The World in which the Vau has its place is the World of Ideals, with Be-ings unmanifested. It follows the He, and precedes the Zain.

The symbol of Vau is, "Love." It is seen as the source of life.

In the hieroglyph are also three people, a youth standing with folded arms where two roads meet, and on either side of him a woman. The one on his right hand is crowned with Gold, the one on the left is crowned with a vine, signifying dissipation. The spirit of Justice stands with a bow and arrow ready to punish the tendency to vice,

while pure love attracts the youth to the Higher Feminine. He does not at first see the difference between lust and love, but when once realized, the Lower Feminine has lost her Power.

The Vau was represented in Egypt as the offspring of Osiris and Isis, and on the walls of Her most sacred Temples at Philae, its carvings are still to be seen. In the religion of our time, we call it the Father, the Son, and the Spirit; but in the time of Egypt's glory, when she was the centre of philosophy, it was called Osiris, Isis, and Horis. This was during the first, or Taurian cycle where Apis representing the Bull was the object of worship. In the historical rooms at New York City, in the National Museum of London, and the great museum of Ghizeh at Cairo, are proofs of the respect paid to this animal. In India, even at the present time, we find the Sacred Cow the object of veneration.

We have now reached the last of the First Septenary, the "Letter Zain" 7

No series can progress beyond seven, and each Septenary begins and closes with a Number that can be taken back

to Unity. This is also true of the middle Letter. The perfect law of Numbers and Letters is never broken, if continued in a progressive series according to this Law.

The hieroglyph represents an arrow, but the figure in the picture is that of a Conqueror, surrounded by four columns, which support a starry decked canopy. The pillars represent the elements that have come forth from the primeval ether and this in turn has come from the Hyle of the World of the Ain-Soph; these elements are for man to conquer, and the four animals seen in the hieroglyph are also those seen in Ezekiel's vision, the lion, the eagle, the bull and the lamb. They are symbols also of the Quarternary and of the Four Worlds.

These also represent the red blood from the heart of the lion, the gluten from the white eagle, which is the highest development of physical, the heart and the brains, while the Bull represents physical life in its fullest possibilities, the lamb represents the spirit of sacrifice and is willing to give all for man's salvation.

The Letter Zain makes a transition from the First Septenary to the next. The Conqueror is seen with two Sphinxes, one white and the other black, harnessed to his chariot. This represents the darkness out of which man emerges and the purity he has attained through initiation. In the order, known as the "Fraternity of the Treasury of Light," we find the perpetuation of this high initiation. It is a brotherhood scattered over the world, where each member, by his illumination, is in communication with the rest, by thought transference. The Letter Zain, more than any other, shows the preservation of the Divine in the human and corresponds with Vau of the Quaternary.

In this Letter is seen the beginning of motion directed by a Will, as the arrow can be sent to all the Lower Worlds, and by reflex action comes back to the place from whence it started.

This is direct motion, and through it the World was created. No motion can be made in one element which does not effect the element below, and indirectly the one above. A vibration sent through

the air by a stone which falls into the water has left an endless effect on the air; in the water it reaches the farthest limit of that element, and when it sinks into the earth at the bottom of the water it leaves not only a vibration, but an impress. The arrow, in the case of Zain, is sent from the Creative World, by the central Will of the Universe; it continues direct motion until it reaches the next World below.

The symbol of Zain is, "Victory."

This is emblazoned in the letters V. C., engraved on the Conqueror's shield upon the front of the chariot, as also the winged globe of Egypt. The Letter is formed much like the figure Seven.

CHAPTER TENTH.

SECOND SEPTENARY.

We have now followed the Letter Zain into the next World, Formation, to which belongs the Second Septenary.

The Relative Unity which is the beginning of this Septenary, is the Letter, "Heth" ה

This Letter like "He," in the First Septenary, is made by two upright lines, connected by a horizontal line above. To the ordinary observer, it cannot be distinguished from He in its formation; but to the close observer the three lines in Heth are closely connected, and there is no opening between the perpendicular at the left and the horizontal above. Even Hebrew writers fail to make this distinction between these Letters. Heth shows the vital current passing uninterruptedly through it, while in He a part of it was cut off from its source. Strange as it may seem, Heth as a Let-

ter is stronger than He. He, occupies its place in the First Septenary where it is purely a Passive Principle in connection with Aleph and the Adonai, while Heth occupies the place of leader of the next Septenary.

Each Septenary begins with a positive Letter, though it may be passive in its nature, it is always active in its operation. The Adonai had the unity in Himself with the Feminine Principle unmanifested, but was positive in His operations.

In The Second Septenary Heth, passive in Her Nature, is the seventh in Principle which has become, not only active, but the leader of a series of progressions because she has attained the Bi-Une state. The nearer this is attained by man or woman, the greater their power to rule others. Heth has her centre of power in the World of Formation and is limited. Aleph, as the beginning of all Letters and all the Septenaries, has unlimited power.

The pictorial hieroglyph of Heth represents a woman, holding in her hands the scales of Justice, by which she

weighs and judges all things brought before her.

The meaning of Heth is a field of vast possibilities, and is spoken of in Genesis, second chapter, where, "Yavveh-Elohim made man of the dust of the ground," or in other words, he covered with a vesture the ideal that had been created by the Logos. Man would never have needed this material covering, if he had continued to live in the Realm of Light.

Looking upon the animal World, man's Will was stirred by his desire to descend into this Lower World and here he found himself unprotected.

In Egypt, from whence Moses no doubt borrowed his ideas of Creation, the God Ptah was the God of form, who moulded the bodies of Fallen Man. The field of Heth denotes something requiring great labor and the union of all the powers above with man's own efforts, and will.

The Feminine Nature that receives, holds, and brings forth, is symbolized by the earth as a field, and Heth as a mother and Creator. The work to be done by Heth must be done in the

World of Formation, where forms are substantial, but neither material nor spiritual.

In Genesis, 2:19, "Out of the ground the Lord brought forth every beast of the field, and every fowl of the air."

This is a continuation of the account in the first chapter of Genesis, where it is said: "He made man in his own image, male and female."

The Number of the Letter Heth, being eight, signifies the union of two Worlds and they correspond to the union of the Formative World with the Factive, or the Factive World with the Creative, and also corresponds with the union of two natures, the Lower with the Higher Feminine. Its great idea, it is seen, is a balancing power. This Letter also shows something to be attained by labor, while the former "He" denotes absolute existence, without any effort whatever. Astronomically it symbolizes Libra.

The symbol is: "Equilibrium."

We now come to the Ninth Letter, "Teth" 

It is formed by a Vau, united at its base with a horizontal straight line

which ascends at the right, turns back towards the Vau, and ends with a Yod. Yod does not unite with Vau, because its work of Absolute Unity is being done by the Vau. In this Letter three Worlds are represented as acting with it. It signifies protection from above to that which is below, and it is this Number and Letter that unites the First Septenary with the Third. Its meaning is given as a roof, a shelter, or protection, and it will protect all the inmates who are initiates of the Light of Wisdom.

The hieroglyph of Heth, pictured in the Tarot, represents an old man holding aloft in his right hand a lantern. He is protected by a mantle and hood and is the culmination of light to the young man we saw starting forth with the two feminines one on either side. He had the power to choose between vice and virtue, in the sixth Arcanum. The arrow which was then shot from the height over the head of this young man has now become the staff upon which he leans, it first enlightens his intelligence, by the revival of intuition and then his affection, until it becomes a

Light to his path. Solomon described this young man in many parts of Proverbs. When he has attained the fullness of time allotted to him, he holds aloft the lamp, that attracts all those who behold him. In the twenty-third Psalm it is said: "Thy rod and thy staff, they comfort me."

Every true master has a staff, a rod, and a lamp. An initiate who has gained his staff and his lamp, has become a Master or an Adept. When Moses struck the rock in the wilderness, he struck it with the rod (this was his visible means of producing the miraculous result), but the staff that gave him the power to perform this miracle was invisible. The staff is always invisible. It is the indwelling Word, which is only seen in its results. The rod may be that which Christ used to annoint the eyes of the blind man, to heal the sick, and to feed the multitude; indeed, whatever is seen by others and thought by them to be the power that does the work, is only a manifestation of an inward force that they do not know. The difference between the rod and the staff is, that the one is the means used to

accomplish, and the other is the power gained to use those means. The lamp is the Light of Wisdom, by which the Word can always be spoken with unerring results. To gain the rod and the staff, and the lamp, three Worlds must be called upon to act in unison with man's power. In the first, we have the power that can only be attained by prayer; in the second, we have those who have united themselves with the Master by concentration of purpose, and steadfastness of pursuit. In the Third World, we have the natural forces to which man belongs. In the case of true healing, we see this more plainly than in anything else. The natural force, or magnetic force or breath which the spirit made use of as a medium, is the connecting force between the Factive and Formative Worlds. Beyond this, if it is indeed true healing, it reaches into the World of Creation by the "Cabiric chain" to which the initiate has been joined. When we can reach the Creative World the cure is instantaneous. This is the result of a life long effort and practice.

The symbol of this sign is, "Wisdom."

In Astrology, Heth is related to the sign of Leo. This is the red lion spoken of in Hermetic language as united with the gluten of the white eagle. The lion's functions are in the heart, and when the equilibrium is established between the intellectual forces of the brain, represented by the gluten of the white eagle, and the love forces of the heart, man has become an Adept.

We now come to the Number of Numbers, "Ten," the Hebrew Letter being, "Yod" י

This Letter is formed like a dot or period. It is the completion and full expression of all Numbers. From this central dot radiates to an endless circumference the power of this Unity, and from this is taken the first Letter of the Tetragrammatan, and of the all powerful Word, Yahveh.

The pictorial hieroglyph represents the wheel of destiny with a sphinx directing it; while the wheel turns upward and what the world calls "Good" predominates. When it reaches the dominion of the sphinx at its extreme upward movement, it begins to turn down-

ward, and indicates darkness, which the ordinary man calls evil. This originated with the old Egyptian myths of Osiris going into the lower Worlds when the day was done and night began to reign.

This Letter Yod, has attained the equilibrium of the Two Forces, as is seen in the Number Ten, where the Active Unity stands side by side with the Passive, or Divine Feminine Principle. Yod, therefore, as represented by this Principle, shows that a higher wisdom than is seen by the Lower World, is constantly judging of the progress of the wheel and meting out the justice that shall be tried by the downward movement, and at the same time where the reward shall come after the trial.

"Just is the wheel."

This is the Eternal Principle of life. Not until the wheel has touched the earth in its downward tendency, can it begin to go upward with renewed force from the power it has gained by desire. This is what the world calls, "The wheel of Fate."

This is guided by what seems to be a blind force apparently having no relations to that which has been in the

body. The Master of Nazareth, who knew all Laws and Principles in each World has said, "Whatsoever a man soweth that shall he also reap, and whatsoever ye have done to others, must be done to you again."

But also according to the Law of what the Rosicrucians call, "Multiplication, thirty, sixty and an hundred fold."

No seed ever planted ever producea merely one of its kind. From one kernel of corn, there will be at least from four to a thousand kernels brought forth. In the book of Revelation, we are told that John saw the dead, small and great receiving, for the deeds done in the body, their rewards. As the Fac-tive World is the only World of bodily or physical conditions, it must be in this World that the seed is sown for good or evil, and must be reaped where it is sown. As this little life of three score and ten is too short to reap the good or evil, that any soul has done in the body, we must again come to earth to reap here what was sown. It is when we have learned to do nothing but good, that we cease to need the dis-

cipline of earth. This is why the doctrine of reincarnation, is the only one that can show the justice of the supreme Power, and this teaches man that he is not in the hands of an arbitrary despot, but that he is making his own life for good or evil, for all future ages.

The scales of justice, which we find the constant symbol of Unity, enable us to look at every human being as one who is receiving the fruits of that which he has sown in the past, though he may not remember it. He will see all his lives and all his deeds when he enters the invisible world as a great panorama moving before him. They are all written in his consciousness as well as on the light that belongs to his personality and can no more be erased than a star can be removed from the firmament. This is why the testimony of drowning men always reveals at the moment of unconsciousness at the point of drowning, every event of their lives, both good and evil, some of which have long been forgotten. This is what is referred to in the Biblical passage, where it is mentioned that when the

book of life is opened, every man's acts, will be found recorded there.

The sphinx in the hieroglyph, in her watchfulness over the field has the quality of all four things of existence. It has the courage, and heart of the lion, the wisdom of a serpent, the strength of the Bull, and the face of the human being, looking forward to know the mystery of life. It also has the wings that give it the quality of the bird, and which enable it to mount into Realms beyond that of ordinary mortals. This face looks calmly forth through the vista of the ages to the attainment of perfection. The symbol of the sphinx has been found among the ancient ruins of Yucatan as a relic of the Mayas, where Dr. Le Plangeon, himself, found a small model of the sphinx of Egypt buried many feet under ground.

The Yod, represents potential manifestation, an endless spiritual duration. It is only limited by the circumference of immensity, which radiates from the centre of the Letter. Belonging as it does to the Formative World, it is known to the inhabitants of that World as working in equilibrium with the Di-

vine Feminine that makes it a complete union.

Its symbol is, "Eternity."

In the parable of the Ten Virgins, five of whom were wise, and five were foolish, we find the perfect Number Ten, divided in the Lower Feminine Principle represented by the foolish virgins, who had no oil in their lamps, and no preparation for the light or wisdom they would need. Five were wise, having prepared themselves by the oil in their lamps for the day of trial or reckoning which should surely come.

In the parable of the talents, to one was given five, to another two, and to another one. When the account to their Lord for the talents was made, and the one who had been given five brought another five, the Master said: "Well done, thou good and faithful servant; because thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

The doubling of the five talents made a completion of the Ten Principles, and at this point, he had been made a complete master of his life, and could

choose as in the hieroglyph in Vau, whether he should follow the virgin crowned with Gold, or the one crowned with the emblem of dissipation. The one who hid his talents had it taken from him because he had made no use of it and on account of his laxness had to commence again. The one with the two talents received a proportionate reward. He could not have handled the reward given the one with the five talents, but when his own had been doubled, he had learned the steps whereby they had been won. He knew they belonged to him, because they were the outgrowth of his original talents. This proves that souls do not come into this world equally endowed, but receive their reward according to the talent given. The one with the five talents made ten, and the one with two talents showed he was an ordinary mortal, but on the road where by faithfulness to himself, he would receive five talents, and so gain his final reward through the use of them.

CHAPTER ELEVENTH.

SECOND SEPTENARY—CONTINUED.

In the Creative World, the Divine Feminine was concealed, except as indicated by the Number Four; but in the Second Septenary or the Formative World, it stands forth with equal power as co-worker with that of the Active Principle of Unity. In the secrets of its results we find all due to the Will to formulate and execute. Von Hekmoth, one of the great Occultists of the Seventeenth century, said, "The Will is a substance, more subtle than ether, finer than electricity and can only be controlled by the psychic (or soul power)."

The failure of men in life, is because they do not understand the power of this substance known as Will. It is divided into the Divine Will; the Universal Will running through nature; and the Human Will which is but an

atom of the Great Will. It is in its nature universal, but affected by the different planes on which it acts. Interplanetary, interstellar, and penetrating all substances. It can equally act through the World of Emanation, of Creation, of Formation, and of the Material or Factive World. The Will cannot be controlled by thought; it is inherent in the nature of Unity and belongs to the Yod. Consciousness is spontaneous and cannot be controlled, but it lacks the power of the Will to perform. Consciousness can act independent of the Will, but the Will cannot act independent of the conscience, though generally both work in unison. The Will cannot be acted upon by the intellect alone which is a mental quality, nor by the affections alone, nor even by both united. It is the Ego alone that can force the Will into the pursuit of any given purpose.

When Disraeli, or Lord Beaconsfield, as a young Jewish boy, walked the streets of London, he conceived the idea that he would die Prime Minister to Queen Victoria. From that day all the powers of his ego, intellectual and emo-

tional gathered themselves and worked unceasingly to that end. Whatever might prove to be an obstacle to his future, or hurtful, he avoided on the one hand, and thought on the other all that would be advantageous, not only towards gaining this end, but towards being able to represent with dignity the office he desired.

In dying Disraeli said, "Anyone can be what he wills to be."

Yod, is the storehouse of this Will from which it is sent to all lesser Worlds, and to every living creature; even the herb, before it has reached the lowest form of animal motion, shows by the direction of its germ, this Will that sends upward the stalk, and downward the root.

In Genesis 1:2, we are told that the World was "Formless and clothed in darkness."

Upon this was sent the Will of the Yod, as an outer force starting into vibration, that which should afterward be more clearly spoken into existence by the Logos. The description of Creation here given, is that of a picture in the mind of an artist before he has

placed a finger to the canvas. The Yod, dwelling at the centre of Emanation sends forth the Sun to abide in the same manner in the centre of the Creative World, as the Logos or Word. He is to be the artist who will bring forth the design which we have just described, and make of it a living reality. By his vibration there is a continuation of the motion spoken of as starting from Aleph and first manifested in the Letter Zain. In the Word Yo-He, Vau He, we find Yod as the father, He as the Mother, and from these two the Vau was brought forth.

The symbol of Yod, is "Completion."

The Eleventh Letter, "Caph"  is formed like Gimmel, but the arms are longer and give a stronger grasp in denoting strength. With this Letter represented by Unities in opposition, degeneration begins its work. It is here that the Lower Feminine asserts Herself as the equal of man, and afterwards tramples him under foot. The Two Unities added correspond to the Number Two, as well as the Number Eleven, and as mentioned in Two, is the first manifestation of the Divine

Nature. Even in the Creative World the combat began, and will continue.

The Arcanum of this Letter expresses strength and vitality, and shows a woman without any effort closing the jaws of a lion. She wears a crown upon her head, shaped like the figure eight, placed in a horizontal position. It must never be forgotten that all illustrations of strength (with the exception of Aleph) are given in the form of a woman. In this picture is seen the life of the true adept, crowned with a circle of astral light, which is under the control of the human Realm and has the possibility of becoming one with the Divine Will, and therefore, accomplishes miraculous results without effort.

In Astronomy it denotes Mars, the Elohim of concentrated activity, and opposition and aggression. It also governs Tuesday.

"The symbol is, "Separation."

This Number, in the Temples of initiation, is seen in the two columns through which the initiate is called to pass. They are not only of opposing colors, but are opposite each other and are traced back as far as Solomon's

Temple. The pillars of Hercules which are the land marks of separation, between the Continents of Africa and Europe at Gibraltar were made the symbol of the sign of Gemini, the head of the air triplicity. Here is the man with two natures, opposing each other, separated from each other, and yet belonging to each other. In Egypt, every Temple has for its entrance a broad doorway with a pilon tower on either side. It was this Principle represented by the symbol of "Separation," which was the aim of every Pharoah to attain, who started on the study of the Principles of Numbers and Letters.

Sampson showed his knowledge of this Principle by having his hands directed to the central pillars of the temple, so that by putting his arms around them he could pull down the entire building. This is an illustration of the fact that, anyone by living an entirely animal existence can destroy the balance or equilibrium that supports the universe, namely Wisdom and Love.

The Golden Hathor has been vividly pictured by one of our modern writers, as entrancing all who heard her from

her position on the centre of the Pylon Tower. As the temple was approached, these massive towers of masonry rising seventy feet from the earth, had no roof, no relationship. They were merely the entrance to the vestibule of the temple, but when the temple itself was entered, these towers were united by a stone bridge, designating the union of the two in one, or Bi-Unity. Whoever could stand upon the centre of this bridge had developed both nature; and held the world by their magnetic charm. Hathor was the Mary Magdalene of the Egyptian Religion and when she sang to her people, from the centre of this bridge, none could resist her. Men left their families, all relationships of earth were forgotten, as they swarmed in masses from every part of the Kingdom to reach her. If they were premature, they were sure to meet death. The whole is one of the finest descriptions ever given, of a soul, who has united the Higher Feminine with the Lower, the Higher Ego with the Lower, the human with the Divine. To-day the result is the same where one can speak the Word from this innermost

centre of their being. They can attract and hold and influence, and heal, and none can tell the secret of their powers.

We find this Law of Separation in the Yod, and it is the beginning of man's degeneration. Here he was separated from all he loved. In the study of Letters from this time we need expect nothing but struggles and sufferings to regain his former powers.

We have now reached the Twelfth Letter, "Lamed" 5

This is formed like our figure Five, and denotes the arm or that which may be extended in an expansive movement. Lamed is applied to all ideas of conception, extension, and power derived from elevation. This is seen by the fact that the Number, in being reduced to its simplest expression denotes Trinity, which points to the Three Worlds, and particularly to the Divine World, which can only be attained after man has succeeded in his struggles.

The expansion denoted by Lamed is that which follows the involution of the Divine Spirit that is in man by the Divine Law of Evolution; this is the

continuation of the motion in Yod, and the turning in the wheel of destiny through successive revolutions, has enabled man to reach the state where spirit is enclosed in matter, at first ethereal, then fleshly, and finally in shells. The law of expansion now begins to work, the power of Divine working begins to throw off layer after layer of encrustations or vestures, until man stands as spiritual being clothed in a garment of Light. As described in the Nostic books he is now upright, and has fulfilled the idea contained in Yod that he should be a Bi-Une nature.

The picture in the hieroglyph shows a man suspended from his left leg on a gibbet placed between two trees, each having six branches that had been cut off, making twelve in all. This shows that he has been cut off from the twelve branches of the tree of life, and has reached Lamed which completes his downfall. The man's hands are tied behind his back, he is helpless, and the position of his hands form a reverse triangle of which his head is the point. His body sways with the wind and the crossing of his right leg over the left

forms a cross. This is the same young man, who in the world of Emanation was pictured as Aleph, the juggler. In Vau he was placed in a position of temptation between vice and virtue, and now through successive steps, having passed the Yod, we find him caught in the position of helpless destruction. His plunge, after his separation from Yod, is the result now pictured in Lamed; it is the first action of a personal Will presumptuously followed even to ruin; but by discipline, bringing forth from this Yod a new spiritual life.

The symbol of Lamed is, "Uncertainty."

- Will and desire are the acting forces. "Back of Will stands desire."

Whatever the talent to be used, whether in the arts or sciences, or in the gift of healing, everything is superficial until done from this centre of equilibrated forces. A few characters mentioned in history, even while upon earth attained this power, and the number is constantly being increased. Moses attained it by forty years of solitude in the mountains, until the bush was aflame with light and yet was not

consumed. He knew that his interiors had been opened to the highest degree, but at the time did not know the means by which it had been accomplished. Ten years had been given by him to the study of each of the Four Worlds and at the end of that time he had mastered all the Principles of the Ten Sephiroths.

Goethe understood this when he said: "A talent can be perfected in solitude; character only in the World."

The forty years in the mountain, was Moses' school of learning, his going into the glamour of Pharoah's court, showed the development of his character.

"Enoch walked and talked with God and was not for God took him."

It has only been a matter of recent date, that the book of Enoch has been found and placed in the hands of the student. It deals with subjects barely hinted at in the Bible, such as angels, visions of the invisible World, and the final judgment. Melchizadek was the founder of the order of Melchizadek (the Prophet and forerunner of Christ). Indeed, by some Cabalists he is considered as being one of the manifestations of Vau, the Son. He had

this high spiritual development, which can never be attained while man is interested in the Factive World with his attention fixed on the things around him. It is only the concentration of the mind on a single purpose that will bring this result.

We have now reached the Thirteenth Letter, "Mem" **מ** the middle Mother Letter, which has its place in the Hebrew Alphabet as the productive force of the Formative World. It is made with a Vau, to the left of which a Beth almost united.

Mem represents the substance and the moulding Principle of that which is received from the Active Principle. While the first Letter Aleph was the first Letter of the First Ternary, the first Septenary, and the entire Hebrew Alphabet, Mem is the Sixth Letter of the Second Septenary, and we see here the progression of Creation as taught by the Hebrew Letters. In this case the Mother Letter protects, transforms, and moulds, and is a receptive as well as a Creative power. It is after Mem has begun to take the step downward, that this Mother Letter is needed to trans-

form man from the physical to the spiritual being for which he is designed.

We have already spoken of Mem, as one of the Three Mother Letters, but we must enlarge upon it as one of the most important to be found in all departments of life, next to the straight line of Absolute Unity. The sum of the two Numbers, one, and three making four, represents the great Tetragrammatan, by which all the relations and magical workings of the Yod, and the He, the Vau and his He are accomplished.

As in the first Septenary, the He which was Number five, represented the first Feminine made manifest in the Tetragrammatan, so in the second Septenary it is still more plainly manifested, by Yod having doubled its power, though He is yet a part of the Tetragrammatan.

The scale in the descending Septenary places Relative Unity at the beginning of each Septenary, an octave below that of the one preceding.

The fourteenth Letter, is "Nun" ך

This is formed with a Vau, a lower

arm extended on the left. It represents the Pentegram, or the most perfect representation of man acting from the centre of his own will. The Number One and Four, added together, give us the intellectual man and trained will, with power over his senses, hence the passions and the elements are at his mercy. Being a man to whom was given the five talents, he becomes afterwards the man who by doubling them made them the perfect Ten and receives the perfect man's reward. This is the place where man finds himself perfectly satisfied with his physical and mental development.

The hieroglyph shows a woman with wings; it designates the fruit brought forth by Mem, the mother Letter, and the pouring out of the fluid, wine, that is the result of ripeness and growth. The genius of this woman is called the genius of the Sun and pours the essence of life from one vessel to another without the loss of the least atom. We learn from this, that the life force, from the dual forces of Unity returns to its life source without diminution, We also know that as the distance in-

creases between the Creative World on the one side and the most remote world of creatures on the other, it is the quality of the essence that is diminished, while the quantity always remains the same.

Man's hope of Eternal Life is by absorbing this essence in his interior being, and letting it radiate to the body or shell, which has become hardened.

The symbol of Nun is, "Developed man."

Man is still in the Formative World, preparing to be sent to the Factive World, of fathers and mothers and corporeal bodies, and to ceaseless activity, that fascinate without satisfying.

The place of Nun in the Septenary, is the last one of the Second Septenary and denotes the lowest form in the Formative World which man has reached in his atomic or ethereal body. The astronomical significance relates man to Scorpio.

CHAPTER TWELFTH.

THIRD SEPTENARY.

We have now reached the Third Septenary of the Hebrew Alphabet.

This belongs to the Factive World. We must expect, in entering this World, to find the activity of the Material body, and the human mind, the predominating elements. All realization of the spiritual relationship to the higher and Invisible Worlds vanishes, when the Ego is born on this plane, though the spiritual connection still exists. Wordsworth in his ode to Immortality has most beautifully expressed this blindness of the soul, and forgetfulness of all that previously belonged to it.

“The soul that rises with us our life’s
star,
Has had elsewhere its setting and com-
eth from afar.

Not in entire forgetfulness, and not in
utter nakedness,
But trailing clouds of glory do we come
from God, who is our home.
Shades of the prison house begin to
close around the growing boy."

The full power of vibratory force, which started from its highest centre, has now become the coarser element of motion to correspond with the gross body of man. The physical would be destroyed by this higher vibration.

This Septenary, begins with the Letter, "Samek" 

This Letter is formed as a serpent with its tail in its mouth, thus making a circle. This circle is the motion started in Zain, and brought back upon itself. In Zain this motion was direct, going from the one Will, and was created, but swerved from its course by the separation of man's Will from the Creative, until it attained a circular motion, when it became the motion of formation; Samek is Feminine in its nature.

The form of this Letter partakes of the form of the Letter Mem, except that

in Mem the Vau is separated from man, who is represented by the horizontal line, and the Yod to which it belongs. This Letter denotes limitation. Man cannot go beyond his environment, heredity, or innate Ego. Destiny is represented by the circle, the ego by the centre of the circle, and the seed is what emanates from the centre in action.

The hieroglyph is the devil symbolizing the astral forces that can only be revealed through this symbol. By the side of Satan, we find much that we have seen in the preceding hieroglyphs. Here, however, everything is reversed. With the very first hieroglyph, the Juggler combines, by the laws of spirit, that which would afterwards bring forth Creation. He raises his left arm toward the Creator, while his right arm points downward towards the Universe. He holds the magic wand, and the demon holds the lighted torch. One leads into the light, and the other to the darkness of destruction. Here the vivifying forces of the Creative World has become deadly and destructive. The devil or Samek stands upon a cube sur-

mounting a sphere, to indicate the dominion of matter over spirit.

Fab d' Olvet says: "In the Letter Samek is found the spirit of evil."

Among the ancients, the same idea is seen where Atlas stands upon a tortoise and holds the World upon his shoulders.

In Astronomy this represents Saggi-tarius, the archer. He rides on the four feet of animal passion, which carries him through this Factive World until awakened to the possibilities of a higher state of existence. Then the power of inspiration comes upon him, the gift of prophecy is developed, and the life of the Centaur becomes transformed into that of the true man.

Vibration is the spirit of motion. Motion can be seen; vibration cannot be seen, but can be felt. According to the power of the motion will be the rapidity of the vibration emanating.

In the Second Septenary, we find the interior motion of Aleph expressing itself as expansion and manifestation. Up to a certain point this expansion increases until it reaches Samek.

The symbol of Samek is, "Motion."

This motion was started from the evil of desire, and only through change of desire can it meet itself, and become a symbol of Eternity.

The number of this Letter is fifteen, which equals Six, the Two Ternaries of the preceding worlds.

The sixteenth Letter is, "Ayin" , formed of two Vaus united by a horizontal line at the bottom where the line slants. It is prostrate man in the process of elevation by Jesus Christ. Its number is six plus one which equals seven, making it a Divine Number. At this stage of man's existence he has reached the degree, where amid all the disasters and sufferings of human life, a Divine power is reaching down to help him if he is but conscious of the perils below him and the powers that are above.

The hieroglyph shows a tower struck by lightning, from which Adam and Eve in their primitive state are first brought to view; the safety and protection of the tower, which has before guarded them, has been taken from them, and they are falling to the ground to begin the labor of reconstruction. This is the

great point where man's downward career has reached its climax; from this he can only emerge by severe and persistent labor, this is the lesson that clothes him with a material body, and enables him to combat the forces of the Material World. It cannot protect him from the enemies within.

Those Letters concerning man in the Formative World, without his body, deal with astral conditions; those dealing with man in his body, refer to his material conditions and the World of Elements. Therefore, we are informed of an astral world, astral body, and astral Light. These differ in their manifestations. When the human being drops the shell, the material body goes to the World of Elements from which it came; the astral body or soul returns to the astral world, and takes its place there.

In this astral world there are distinctive beings who have not reached the plane of intelligence or consciousness, awaiting an opportunity to incarnate and join the endless procession of souls in the march of development towards perfection. In this astral world also

there are those who have been incarnated before, but must return again and again into a physical body. In this astral World, there are also those, who have completed their rounds of development and need never come into a body again, unless sent on a mission to earth. The Psalmist in the nineteenth Psalm alludes to this in the words: "Lord, thou hast been our dwelling place in all generations."

The word generation can mean but one thing, which is to be born into a body, as regeneration, means to be born out of a body. David also said: "Thou turnest man to destruction (or to the Material World) and sayest, return ye, children of men, for a thousand years in thy sight (or the spiritual world) is but as a day."

The astral world has as many planes of inhabitants as there have ever been men upon the earth (grades of men), with the addition of the spiritual or celestial plane belonging to the angels.

The motion of the astral current has nothing to do with that spoken of in Aleph, which was a direct motion of light from the centre of the World of

Emanation; while the astral light has a rotary motion. It bears the same relation to the true light as moonlight to sunlight. Every soul that enters the world to be clothed with a body, comes through these opposing forces of astral light, while every soul going from this light, on leaving this body passes through these currents which change from circular to vertical. These currents are sometimes called "The hermetic dragon, or the dragon of the threshold" that guards the entrance to the higher world. In China to-day, the worship of the dragon predominates, and wherever the emblem is seen, the dragon is found to be reaching with one of its forepaws after a globe floating in the air in a vain attempt to seize it. This globe represents the human soul. In Egypt, the symbol of the globe, the winged soul, is the same idea differently expressed.

As Ayin, is the Letter expressing man's complete fall into matter, yet symbolized by a Divine Number, it indicates that this is the place of meeting of the destructive downward Principles, with redeeming or helpful, from above.

This is the struggle mentioned in Genesis where the Cherubim with the flaming sword, drove man from his spiritual home in the Formative World.

From this time, life was a continual struggle of outward activity, without satisfaction.

In Astronomy this corresponds to Capricorn, the goat.

The symbol of Ayin is, "Destruction."

We now come to the Seventeenth Letter of the Hebrew Alphabet, "Phe"
פ.

Its formation is the same as Beth except that the Yod comes forth from the mouth. Beth signifies the mouth, with the possibility of speech issuing from it; Phe is that speech; it is the spoken word.

The hieroglyph represents the young girl, who was the image of eternal youth. In the fourteenth arcanum she is pouring the elixir of life from one vase to another without losing a drop, now seen in the seventeenth arcanum, Phe, pouring the water upon the ground. She is crowned with seven stars, one of which is very large and directly over the centre of her head. By the ordi-

nary process of addition, Phe becomes Number Eight, the union of the Two Worlds, and what is more important it represents the full octave at the completion of seven. In music, when it comes to the sounding again of first note (the eighth) we find the exact sound of the first, reproduced in a higher pitch and greater vibration. If Unity expresses love, it would be either natural or mother, and the chord or octave would represent these same qualities carried to a higher state. It must be remembered that the Number Eight combines the two feminine qualities in one.

In the Letter Phe, the first ray of hope comes to man, in the picture in the Tarot, as a butterfly hovering over the young girl which gives us the symbol, "Immortality."

In Astronomy, it relates to Mercury with the winged feet, indicative of the rapidity of thought. It is also the emblem of prayer or speech, the former uniting man with His Creator, the latter with his fellow man. Phe represents the tongue or back of the throat.

We have now reached the eighteenth

Letter, "Tzaddi" **y**, formed differently from Ayin, in that one Vau has almost become a Yod to assist in the uplifting of the horizontal line to which it is attached. It is through this that the Divine Feminine or Holy Spirit performs its office of inbreathing upon the soul of man, while the Vau unites its activity with this breath to bring forth a new creature.

The Number of the Letter shows that the combination of Unity with Number Eight has brought about completion or Number Nine, which indicates the Three Ternaries. This always denotes completion.

The hieroglyph shows us that the involution of spirit is not complete, there is no more light that can reach the Material World except by reflection. Spirit can descend no lower than the field which represents the earth, and its descent is seen by the drops of blood that fall on the earth from above. Spirit finds upon this plane upon which it has fallen, everything working against it. The wild animals of the earth, poisonous vapors, opposing circumstances; these are all enemies which

militate against us at its lowest point of descent. Worse than these are the inner foes of animal desires.

The symbol of Phe is, "Chaos," and in Astronomy corresponds to Aquarius.

The Nineteenth Letter of the Hebrew Alphabet is, "Quoph" ק, formed with a slight resemblance to He, except that the perpendicular line is more extended below; the Yod is turned aside at the right hand as if the power of the world was being attracted toward matter. There are four numbers that represent life in different degrees. He, representing Universal life; Teth, natural life; Caph, assimilated life; and Quoph, material existence, by which forms are developed.

The hieroglyph indicates two children enclosed in a walled place which represents the Material World. This shows the positive and negative fluids, or forces of the Universe. The Sun now begins to shine in direct rays upon them; this reveals to us the turning upward of the arrow, which has been until now, descending deeper and deeper into matter. It is the point of transition, where the first stage of initiation

begins. As a little child opens its eyes upon this new world, but is not yet conscious of being an inhabitant, so the spirit first awakens in its materialized body to its place of origin, which arouses in it the desire to return.

Apollinius of Tynna says: "Until the Ego becomes conscious of the two distinct currents acting within it, and can thoroughly distinguish between them, it is not yet ready for initiation into a higher degree."

This is what he calls, "The first hour of initiation."

The Number of the Letter, Nineteen, represents Unity, and the Three Worlds in their completion, added together make Number Ten, which indicates the completion of all things called by the Brahmins, "The inbreathing of the Worlds."

This is expressed in their saying, "Braham breathes out and the Worlds are born; Braham inbreathes and Worlds are destroyed."

Quoph represents the inbreathing.

The meaning of the word is a sharp weapon to defend man, and to aid him. Paul, the great initiate, carries out this

same figure, when he speaks of "The sword of the spirit, which is the Word of God."

The symbol for Quoph, showing the union of two opposing forces, active and passive, is "Limitation."

The astronomical symbol is Gemini, the twins, which is the same as the last Letter of the first Septenary. We could almost say the two Letters had the same signs and the functions of both are similar. Both represent the arrow, the former as it starts out, the latter when it has turned in its flight, changing direction for the defense of man. In Zain, when the arrow went forth, man had not yet been created, but now the involution of spirit into matter has been effected and he has his defense in his power.

CHAPTER THIRTEENTH.

THIRD SEPTENARY CONTINUED.

We have now reached the twentieth Letter, "Resch" , formed by a horizontal and perpendicular line like Daleth, with the exception of the horizontal line, which has now begun to manifest more strength and force. The perpendicular line of Unity joins it at the right hand, and upholds it. Resch is spoken of as the head of man and stands for his independence. Everything that possesses in itself original movement, whether good or bad, is expressed by Resch. The hieroglyph, is an angel with wings of fire, blowing a trumpet that is decorated with a cross, which represents the last judgment, or the completion of the mystery of spirits enfolding, and man's unfolding. Below it, a grave opens from which man, woman, and child come forth. Here is

again seen the fatherhood and motherhood and sonhood of the ancient Egyptians which were fully understood before Moses lived and the Bible was written. Resch represents by its Number Twenty, separation from the Divine World and nature. Figure Two is the first manifestation of the Feminine or Passive Principle. The cipher or circle, which we first saw in Number Ten or Daleth, there represented the Divine Feminine by the side of Unity, equal in power. In Resch, we now see this cipher still representing the Divine, standing side by side with Number Two, the first manifestation of the Lower Feminine. They both represent in Number and figure, that which has been since the Creation, separated from the Unity to which each belonged. Having now accomplished their mission in the Three Worlds, we find they have reached their ultimate in Resch.

The Three beings called forth at the blowing of the trumpet, as seen in the hieroglyph, represent the entire human race of the Three Worlds: Creative, Formative and Factive. They also represent the concentration of the race into

the family, the father, the mother, and the child.

The Symbol of Resch is, "Redemption."

Astronomically, Resch is represented by Saturn, the planet of darkness, and all that opposes satisfaction through human desires. This planet governs Saturday. The twenty-first Letter in the Hebrew Alphabet is, "Schin" ש.

This is formed by three Vaus, still connected by a horizontal straight line, and is one of the three Letters that has a hissing sound like that of a serpent. It is also the last one of the three Mother Letters. Zain, Samek, and Schin all represent motion in its different degrees of advancement. In Zain of the First Septenary, it went forward in a direct path; on reaching Samek it took a circular course returning to itself. With Schin it turned from the circular into a vertical or spiral movement.

Motion, it is seen is of three kinds, direct, circular and vertical, active, passive and destructive or obstructive. The Fall of Jericho mentioned in the Bible, is simply an illustration of the

destructive force of the motion or vibration that produced it. The motion that destroyed the Continent of Hyperboria situated at the North Pole was at first direct and Creative, but diverting in its course to the circular, which caused its destruction. The motion that also caused the destruction of Lamuria, situated at the Southern extremity of the earth was circular, and changed to the vertical, which motion is found in the current of the Indian Ocean today, and differs from that of any other Ocean.

Atlantis, known as the White Continent, was lost through the Creative Forces that misapplied the power of the breath in the union of the direct, circular and vertical motion. These forces getting behind control brought with it through the combination of these three motions, destruction.

The motion in Schin, is that of destruction of all Material things, but of the redemption of the true man, who has hitherto been bound on the wheel.

Without the Letter Schin coming to the Factive World, there would have been no possibility of its expansion in

man's life. He would have continued to have been bound by the rim of destiny through all future ages, at his lowest state of development, had not all three Divine Factors, different manifestations of the Logos and Adonai with Christ of the Formative World, taken hold of the prostrate man and aided him in regaining his former glory. Each are doing the work of the Adonai of the Emanative World.

Schin is the continuation of the arrow of motion to its finality. As a spiral has no limitation of motion, so when man touches the upward path, his future possibilities are inconceivable.

It was because man at this point became helpless, that he required a greater than human power to awaken him. It needed a manifestation combining both natures, the human and Divine. The Christ of the Formative World, the Logos of the Creative World, worked entirely with unseen forces, and produced invisible results, but neither of these ever did, nor ever can do the work of Jesus Christ of the Factive World, The Only Begotten of the Father. He of His own Will said to

the Father: "Lo, I come to do thy Will, Oh Lord."

He thus limited himself to bodily conditions, shutting himself from the World of Light to which he belonged, submitting to the sufferings of the physical body, and sacrificing His own personality to enter the Factive World. The intelligencies of all Worlds observed and adored Him. He has been and always will be the central figure of history, and while for a time He knew but little of the work He was to perform, He caught occasional glimpses of His mission.

"Know ye not that I must be about my Father's business," said He, when twelve years of age, he was found discoursing with the Rabbis of the Temple. From this time, the veil dropped over His eyes again, and like those about Him he was only a carpenter's son from Nazareth. In that wonderful Nostic book, Pistosophia, we are told that He, before leaving the higher World to be incarnated, went to one of the Realms of Light and selected one, whom he sent to Earth, saying: "Thou must go before me to the Earth,

and there, by the purity of Thy life untouched by the world, be prepared to become my mother."

These were the words of Jesus to Mary. He continued, saying:

"Thou mother must also be a Holy Woman, and live apart from the World so that the power of this spirit may overshadow thee, and prepare thee to give birth to me when I come."

Passing to another and lower, He selected twelve, who should be His Apostles on earth. From the fact that he selected them from different places and groups, indicates that they had different talents, were chosen for a different work, and were from different domains in the invisible world. In one place he chose a tax gatherer, and in another a fisherman, saying to them, "Follow Me."

They arose and followed him. How did he know where to find these souls whom he had sent down to be his disciples? Did he have a memory that flashed upon him for an instant telling him who they were as soon as he met them, or was he unconsciously attracted by that mysterious law of mag-

netism, by which one soul knows when it meets another that belongs to it?

The Schin henceforth takes its place between the first He and the Vau, it stands pre-eminently for Jesus and The Name.

Yah-veh was thenceforth changed into Jehoshua. The Name Isa is also found in ancient tablets as the Name, representing another phase of his character. From this name comes that of the Goddess of Light, the Egyptian Isis. We find that Samel was the one source of evil and isolation to the Factive World, but to overcome this, we have the Yod, the Samek, the Schin, and the Adonai.

The Number of Schin, Twenty-one, represents the Lower Feminine redeemed, and united with Unity, and by the addition of the two and the one, represents a perfect Trinity with man, nature, and the Creative powers. Schin is the last Letter of the Third Septenary, and carries all the vibrations of the Mother Letters back to Aleph. The hieroglyph represents man in his fallen state; it shows a foolish man stumbling through

the world filled with vanity and pride, unconscious of the dogs that are biting him behind, or the crocodile waiting to devour him, when he has fallen through the gratification of his senses. This same crocodile has been seen in a previous hieroglyph and represents man, in his brief lifetime on earth, while enclosed in a body. It is known as the Letter of Duration, which is its symbol.

We have now completed the Three Septenaries, but we find the single Letter, "Tau" , remains, and is formed like the He of the first Septenary, except that the He is not perfectly united with the horizontal line. While there were Three Mother Letters, one for each Septenary, there are four Divine Principles represented by,

First, Adonai of the World of Emanation.

Second, That of the Logos or Creative World.

Third, Belonging to the Christ or Formative World.

Fourth, That of Jesus Christ belonging to the Factive World.

These four, added to the Three

Mother Letters make the perfect seven of the Feminine power.

Tau, is the twenty-second Letter, and by uniting the two Feminine Numbers that form it, we arrive at the Tetragrammatan, or Unity with the World of Adonai. The complete circle is here made by this final Letter, which represents all suffering, and gives rise to the cross. It has the same meaning as a Letter as did Daleth, but it adds to the quality that of perfection of the Feminine nature. The former represents the possibilities, while Tau is the fruit of completion.

The hieroglyph represents a nude female figure, placed in the centre of an ellipse with legs crossed, like the hanged man of Lamed, and in each corner of the picture, we find the man, the lion, the bull and the eagle.

This Letter represents a resume of all the work that has been done through the three Septenaries.

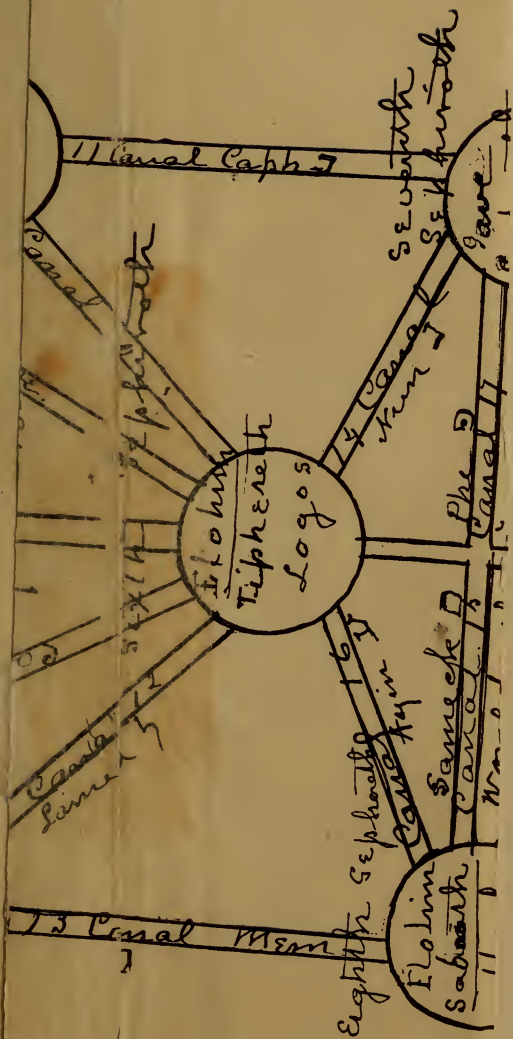
The symbol is, "Salvation."

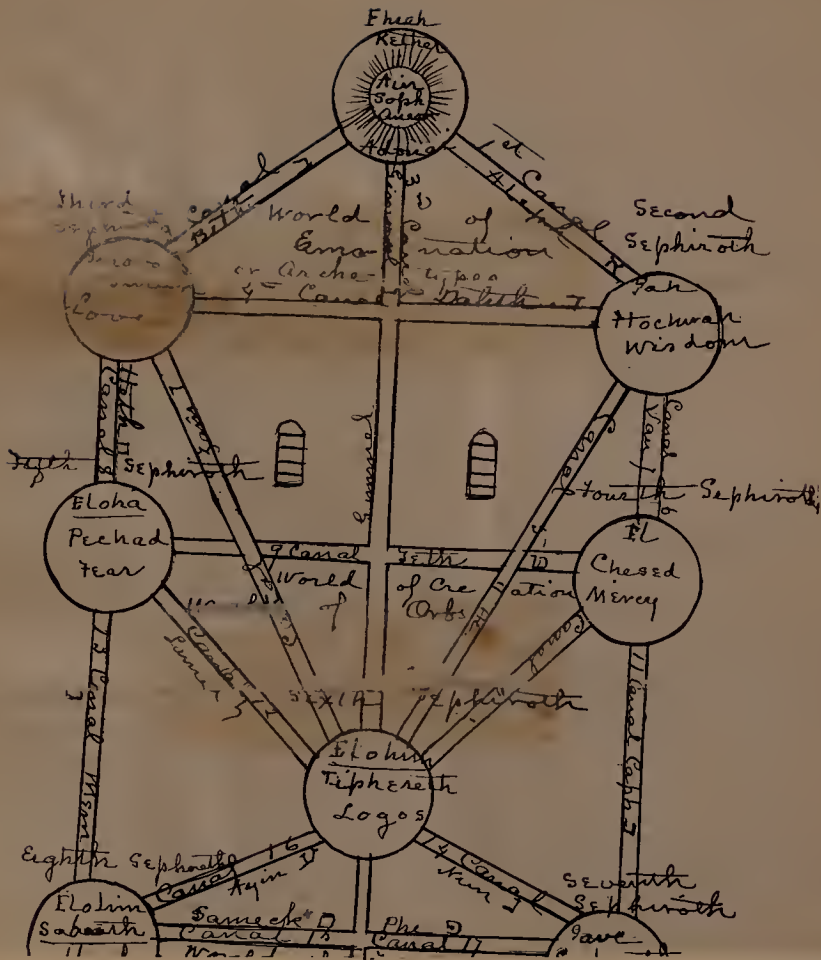
CHAPTER FOURTEENTH.

THE CHART.

We have now made a study of the Ten Numbers, or Principles forming the Sephiroth. We have also made a study of the Twenty-two Letters, or lines of connection between these Principles. It is now the student's work to combine these according to the chart. This chart is found in part in Meyers Cabala, and completed in the Cabala of Papus, from whom permission has been received to use it as formulated by him. We find the Ten Principles placed in Ternaries, representing the Three different Worlds. In the Twenty-two Letters, forming what will hereafter be designated as canals, they are found to be divided into Three Septenaries, each belonging to the Three Worlds below that of Emanation.

It must be remembered that the







Three Ternaries and the Three Sep-
tenaries form a united whole.

The Principles which have a Divine
Centre, are to be found placed perpen-
dicularly to the Ain-Soph, and are:
The Logos or sixth Sephiroth; The
Christ or ninth Sephiroth; Jesus Christ
the tenth Sephiroth.

These are so directly connected with
Ain-Soph, that Gimmel carries the Di-
vine essence uncontaminated by other
Principles to these centres of the dif-
ferent Worlds.

Each of the ten Principles have a
name, or title, showing their peculiar
attributes to Deity. Thus: The Ain-
Soph, or Kether, the Crown, signifying
Ehieh, or the united powers of all the
Principles contained in Unity. It repre-
sents Infinite perfection capable of send-
ing forth different qualities according
to the demands made upon it by the
Creative Law. It can only be communi-
cated with, through the Divine Centres
which are in direct connection with it.

In the World of Emanation, Cabalists
recognize five personalities as abiding
Eternally; Unity Itself, its two Princi-
ples of Eternal father and mother,

fourth the Eternal Son, and Fifth the Eternal Spirit. While these never leave the World of Emanation they are to be found in every created intelligence. By the spirit, He is made the second He, of the Tetragrammatan, which is the Spouse of the Vau. This was seen descending upon Christ at his baptism by John, and remained with Him until His crucifixion, when He said: "My God, why has thou forsaken me?" meaning that the Spouse at that point left Him, and He felt alone with His own humanity.

He also said: "Tarry ye in Jerusalem until the power of the Spirit (or He) rest upon you."

We have now entered upon the fourth cycle which is distinctively the cycle of the Divine Feminine, which for two thousand years to come, will be poured out upon the earth. In the two accounts of the Creation given in the Bible, one by Moses, and the other by John, the former refers to the different stages of Creative power, the latter began with the work of the Logos, who created that which Moses spoke of as the Archetype in the World of Eman-

ation. In Genesis God said: "Let there be Light." (manifested.)

In John we have already given the meaning of coming into this manifestation. As there are Three Worlds, so there are three degrees of humanity inhabiting a material body on this earth. They are known as the called, the chosen, and the sealed. There is an honor attached to the latter class, that the former cannot receive, unless it has heard the call and responded. This is largely decided by the place when the call went forth from Adam Protoplastus.

This is referred to in Job where the Almighty said to him, "Where wast thou when I laid the foundation of the Earth?" which was equivalent to saying, "What was thy place in Adam Protoplastus?"

While perfected man does not remain in the Kingdom of the Factive World, we find that as he begins his ascent, there is an influx of a new power at every step, through coming in touch with the different canals. Thus Paul says: "I live, but not I, but the Christ that dwelleth in me."

Here the interiors are opened, and the hierarchies of the superior World become manifested, but the love of all is centered in the Divine human babe born in Bethlehem.

A French Master has recently written a scientific work on this subject illustrating how prayer can be heard at the same instant from a million hearts. Each molecule of Jesus Christ can be present when called upon, and the man who calls shall have obtained illumination.

The fortunate beings on this earth, whose names have come down to us through the ages, are those who have changed the molecular body into the atomic body by devotion to one purpose. To accomplish this, they had to flee from the world or be taken from it. Christ said: "If any man love father or mother, wife or children, more than me, he is not worthy of me."

Enoch had this glorified body, being Himself one of the Elohim. He could pass through space at will, and like Moses and Elias, never died, but was translated. Certain characters are easily traced throughout their different in-

carnations, by the persistence of a single trait. We find this in the case of Alexander, Caesar and Napoleon, all having love for Conquest. Among women, we find in Helen of Troy, the foreshadowing of the Cleopatra of Egypt and Elizabeth of England. This is also seen in Deborah reincarnated in Joan d'Arc.

The famous Rabbi Loriah, showed from many passages of the Bible, that not only the individual, but the nation must come again to fulfill some precept that they had left undone, or for some sin they had committed for which they must atone. When he speaks of the bondage of the children of Israel for four hundred years under the Pharoahs, he said it could be proven from the Hebrew records that these were the direct descendants of those who had attempted to build the tower of Babel of brick and the Pharoahs were the instruments used to chastize them.

This is also referred to in the Bible where it says, "The sins of the father shall be visited unto the children, even unto the third and four generation."

All human beings have come from

two roots of Adam Protoplastus, the root of Cain and the root of Abel. When the descendants or reincarnations of these roots meet, the same feeling of hatred and murder appears in the one, while that of love for humanity appears in the other. In Saul of Tarsus, going forth to slay Christians, we find the same characteristics that were foreshadowed in David, and both of them in the latter part of their lives gave themselves up to the work of humanity and were men after God's own heart.

No one can predict the time that may elapse between two incarnations, nor how many there must be to perfect the character. Man cannot bring to this life his memory of what he was, neither can he take from this life the mere material memory that belongs here; the vibrations of the two worlds are opposed to each other. This world dealing in time and space; the other, dealing with the world of no time and no space.

CHAPTER FIFTEENTH.

CHART—CONTINUED.

CANALS.

Having now fixed in mind that there are but Ten Numbers in the Universe, and Twenty-two Letters that are used as means of communication between these Numbers, we will proceed to trace the canals and see the practical working of this study.

From Unity, containing in itself all the Principles that will be manifested, we find the Law of Laws, in the Three-fold expression of the canals.

Aleph, Beth and Gimmel are the three canals through which pass the essence heretofore unknown, from Unity to the Lower Worlds. Aleph, carries the Principle of Unity, and what it contains to the second Sephiroth, Hochma, or Wisdom representing the active Principle, while Beth performs the

same functions, but represents the Feminine Principle carrying the essence to the third Sephiroth, or Love, which is called Binah. These two we have already mentioned as the pillars of the Universe. Gimmel carries from Unity the Divine essence it has received direct to the centre of the Three Worlds. From Hochma to Binah runs the fourth canal Daleth, that carries with it Wisdom and love, and here unites and passes through Gimmel with the Divine essence. Daleth is the door that swings between Love and Wisdom. These canals, Aleph, Beth and Daleth, enclose the World of Emanation, leaving through Gimmel the sole connection with the Divine World.

It is very interesting to note how intricate these canals become, as they embrace Principles of the Three Worlds. When they brought forth from Unity, Love and Wisdom, these qualities were to be distributed through all humanity.

In passing from Hochman, we find the canal He, carrying Wisdom to the Centre of the Creative World, the home of the Logos, which is Tipheroth, the culmination of Beauty, for here the

Logos distributes this to the Lower World. This seems irregular, for the sixth canal seems to be the most direct connection between Hochman and the next pillar, Chesed, or Mercy, but no pillar or side Principle could carry the Wisdom. It needed a central point of distribution which in this case is the Centre of the Creative World. From the Hebrew Word used, we know this is a masculine quality, and is balanced by Peched, or Fear, which is the Principle of the Feminine quality as seen by the name Elhoa. The sixth canal is Vau, which adds to Mercy Divine Wisdom, which was pre-eminently the work of Vau while upon earth, and even in the Divine World.

The seventh canal, Zain, carries with it Love or Binah, to the centre of the Creative World and represents the active Principle of Love. The eighth canal Heth combines the Love of Binah, with the Fear of Peched, and forms the Principle of the Fifth Sephiroth.

Teth, the ninth canal, forms the boundary of the Creative World, and combines the two elements of Fear and Mercy. The tenth canal, Yod, com-

municates directly with Chesed and the Logos, and carries Mercy from Chesed, the fourth Sephiroth. Lamed, the twelfth canal, combines Fear of the fifth Sephiroth with the Logos. Caph connects the Fourth Sephiroth, Chesed, which is the Principle combining Wisdom with Mercy, with Netzath, the seventh Sephiroth, or Victory.

If this first Principle had remained unbroken when it left the World of Emanation, Mercy would be lacking.

The thirteenth canal or Mem, connects Peched directly with Hod or Honor, the eighth Sephiroth, and combines the Fear that belongs to motherhood with the Honor that belongs to Love.

Nun, the fourteenth canal, connects with Tipheroth and Netzah, the seventh Sephiroth, and combines Victory and growth, the result of Mem's production. Ayin the sixteenth canal also connects Tipheroth with Hod or Honor and combines the element of destruction with these Principles, and through it comes Beauty and Honor, the eighth Sephiroth.

The fifteenth canal or Samek is the

boundary between the Formative and Factive World. Samek expresses the element of circular motion from Hod, for it flows into the one uninterrupted canal of Gimmel. Here begins the first suggestion of the serpent of evil.

Phe, the seventeenth canal, connects Netzah with the direct canal of Gimmel, combining the hope of immortality, which equalizes the evil brought in by Samek. The eighteenth canal, Tzaddi, connects Netzah with Jesod, combining the element of completion with Victory, which is the result of complete development of man. Resch, the twentieth canal, carries the blessings of redemption to Jesod which is the ninth Sephiroth. This with Quoph, the nineteenth canal, carries redemption and Victory by the power of limitation represented by Quoph to Malcuth. Quoph and Schin are the two canals that connect the pillars, Hod and Netzah with Malcuth or the Kingdom of Jesus Christ.

Schin, the twenty-first canal, connects Hod with Malcuth, and combines the element of duration, while Tau, the twenty-second canal, connects Jesod

with Malcuth, and carries the blessing of Salvation from the Ninth Sephiroth to the Tenth. From the time that Gimmel flowed from the World of Emanation to the Three Divine Centres, it has been a river of Life into which has flowed the tributaries which had their source in a different Principle or Sephiroth. These, while increasing the volume of Gimmel, have brought into it different qualities, that at various points have deteriorated its purity, or rather deteriorated from its purity, so that, instead of carrying a stream of Light from the source of Light the Ain-Soph, at the second and third Sephiroth, it is added to by Wisdom and Love, and so increased at successive stages until emptying its contents into Jesod or the Foundation of the Christ World. From here it is no more known as Gimmel, but virtually there is a continuation of this canal in Tau, that connects Jesod with Malcuth, who receives all the contents of Gimmel and its tributaries that have flowed through Tau.

SIXTEENTH CHAPTER.

FINALE.

Between the World of Emanation and that of Creation was given a Law to the Archetypes which was afterwards revealed to Moses, and by him to the Material World. When the World of Creation was spoken into existence by the Logos, the World of orbs (by which is meant the sun, moon and stars) swung into their places. This was the Law we have spoken of as given to the Archetypes, thence to Moses in the Material World by which the Adamic Race could by obedience to this Law, return to Unity. Unity is expressed by so many different names, that the student will be assisted by placing these in mind. The Ain-Soph or unknowable Unity, The Adonai or Absolute Unity, the Logos or Manifested Unity, described by John, the Christ or Formative Unity, Jesus Christ

or Adam Cadmon the Factive Unity. Aleph is the symbol of Unity, the Yod or Unity of fatherhood.

St. Martin said: "In studying Numbers it is absolutely necessary to have a key, and you cannot know whether the key is correct until you have tried it for yourself, and fitted it into the lock. When Pythagoras discovered the hypotheneuse, he was so elated that he sacrificed an hundred oxen."

St. Martin also said: "That in fitting the key to all the doors, that were before him, he found in the golden verses of Pythagoras, that to swear by the Sacred Quarternian was the greatest oath that could be taken. I opened his Commentator, Hierocles, and found that Pythagoras having learned in Egypt the NAME OF NAMES, called it Tetractus, the Quarternian, which signified "Fountain of nature ever flowing." I find that Number Four might well be applied to everything coming from this source. It was after four times one thousand years that the Redeemer came to earth. There are four Evangelists. There are twenty-two epistles of the Apostles including Revela-

tion. Two plus two is four. There are twenty-two books of the Prophets in the Old Testament." From this it is easy to form a theory, that the twenty-two Epistles correspond to the twenty-two Letters of the Hebrew Alphabet, and at the same time the twenty-two prophetic books in the Old Testament indicate the attempt of each Prophet to follow out a single Letter in its development. This can be easily seen in the key note that is struck so differently in Jeremiah, Isaiah, Malachi, &c, &c.

In regarding the Divine Feminine as represented by the full orbed cipher, it is most interesting to observe, that where the cipher is broken, or has become imperfect, it is always an indication that it is waiting to bring up the Lower Feminine to add to its perfection. In the figure two, we find where the Lower Feminine attracted man to his fall, as shown by the partial cipher over prostrate man. At the same time in the figure three where the Divine Feminine comes to man's rescue, the same partial circle is seen, but man is between the two halves of the cipher (which if united would form the

whole). In the figure Five we have the Higher Feminine dimly foreshadowed in the partial circle that is upholding man, having succeeded in subjugating the lower Feminine at this time, so she does not appear. In following this to the Number six and nine we find the upright man in touch with the Divine Feminine, but varying in its position, until reaching Number Ten, where the Lower Feminine has been redeemed with fallen man and merged into the completeness of the Divine Feminine, and in Number Ten, she has reached equality with, and is seen side by side with perfected man. This is where the Mary Magdalene has become the saint through her great love nature which is taken from the human and given to the Divine.

"Moreover by them is thy servant warned: and in keeping of them there is great reward."—Psa. 19:11.

It is with reverence and sincere gratitude that I mention those in foreign lands who have aided me by their wisdom, and encouraged me to pursue this study, which is man's only hope of being united to his original source.

Of these are, the Marquis St. Yves d'Alveydre, who stands unique as having received his training in the Brahminical schools of India. Dr. Gerard Encause, President of the Supreme Council of the Martinist Order, a voluminous writer, and a learned Occultist on Hermetic lines. He has granted authority to use his chart, which will prove of invaluable help to faithful students.

Dr. Paul Sedir, an honored pupil of Dr. Encause, and having the title of Dr. of the Cabala.

Besides these living authorities, the following works have been of great assistance: Meyes Cabala; Councillor Von Ecertshausen; Abbe Loriah; Eliphas Levy, and many others.

B. B.

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